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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXIX.

The subject of the sacraments, on the consideration of which we are now to enter, is introduced in our Catechism at the 91st question; the answer to which is as follows—"The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them."

The chief design of this answer is to guard against erroneous apprehensions relative to the sacraments; especially those which are entertained and taught in the Roman Catholick communion. That corrupt church maintains two gross errors, in regard to these sacred ordinances. The first error is, that the sacraments have an inherent efficacy in themselves, to convey saving grace to those who partake of them; so that they who receive the external elements are, by the very act of reception, placed in a state of salvation. This is a dogma not only without any support from scripture, but one which facts, contained in the sacred records, directly contradict. We find that after Simon, the sorcerer, was baptized, an inspired apostle declared, "that his heart was not right in the sight of God;" that he had "neither part nor lot" in the saving benefits of the gospel; but was still "in the gall of bitterness, and in the bond of iniquity." And in regard to the sacrament of the Lord's supper, we know that in the primitive Corinthian church, a number of those who had partaken of the symbols of the broken body and shed blood of the Redeemer, so far from being placed in a state of salvation by the act, had most grievously sinned in that very act; and were visited in consequence with temporal judgments to bring them to repentance; "that being chastened of the Lord, they might not be condemned with the world." In addition to this palpable evidence from the volume of inspiration, our own observation testifies, that there is a melancholy number of the recipients, not only of the sacrament of baptism, but alas! of the Lord's supper also, whose lives afford no indication that they are, or ever were, in a state of salvation; and the test of our Saviour himself is, "by their fruits ye shall know them."

But as our Catechism teaches, that the sacraments are not efficacious to salvation from any virtue inherent in them; so it also affirms,

that their benefit is not derived "from him that doth administer them;" and thus the second error of the Roman church, to which I have referred, is combatted. The Papists maintain, that the efficacy of the sacraments depends on the will of the priest who dispenses them; and is communicated, or withheld, just as he intends or purposes, at the time of the administration—They have efficacy if he wills it; they have no efficacy if he does not will it. This is truly a shocking absurdity. It supposes that the eternal welfare of the soul of one individual, may be effected by a single mental act of another individual—the latter a sinful and capricious being, as well as the former. It goes on the supposition, too, that there may be a mock exhibition of the most sacred rites of the Christian church—an exhibition of them in which the administrator intends they shall be useless, and actually renders them so by his voluntary choice. But beside all this, if the preposterous dogma in question were true, no mortal who receives the sacraments could possibly know with entire certainty whether he would be benefitted by them or not; for we can never be perfectly ascertained of any one's intentions except our own. To search the heart is the prerogative of God only; and whatever assurances an administering priest might give, they might still be deceptive; and he who holds that he might administer the sacraments deceptively, does much to invalidate any declarations he may make that, in any particular instance, he has administered them truly; that is, with an intention that they should benefit the recipient.

The Popish doctrine of *transubstantiation*, is also gainsayed and condemned in the answer we consider, when it is said that the sacramental elements have no inherent "virtue in them." The Romanists hold that after the consecrating prayer of the priest, the bread and wine in the Lord's supper are changed in their substance, and become the real body and blood of Christ, which accordingly are eaten and drank by every communicant. They pretend to ground this most extraordinary dogma on the words of the institution—"Take, eat, this is my body which is broken for you—This is my blood of the New Testament, which is shed for many; drink ye all of it." The Papists contend that this language is to be taken literally, and that consequently the sacramental elements of the Eucharist, as often as it is administered, become the real body and blood of Christ. Protestants maintain that the language is metaphorical, and that the elements after consecration, or being set apart to a sacred use, still retain all their natural properties of bread and wine, and nothing more. Volumes have been written on this controversy; but the whole merits of it lie within a very narrow compass, being nothing more than the proper answer to the question, ought the words of the institution to be taken literally or figuratively? We say, they ought to be taken figuratively, because—1. On the contrary supposition, the primitive disciples of Christ, to whom he himself administered this ordinance, ate his body and drank his blood while he was yet alive. 2. Not only, on the Popish supposition, is there an incessant repetition of the same miracle, but it is such a miracle as has no parallel in the whole bible. In all other miracles, the evidence of their truth and reality, is the testimony of the senses of those who witnessed them. But here is a miracle, in which all the senses of the witnesses directly contradict what they are required to believe—The very test of miracles is thus destroyed.

3. There is no need of understanding the words literally. Figurative expressions, as strong as the language here, are frequent in the Holy Scriptures. God is called a Rock; and in the very discourse that precedes the sacred supper, Christ had said, "I am the vine; ye are the branches." And elsewhere in the New Testament, he is called a foundation, a head, a body, a corner stone, a rock, and other appellations in the highest degree figurative; but the import of which is obvious and uncontroverted. 4. In the particular and connected statement of the institution given by the apostle Paul, 1 Cor. 23—29, and which he declares he received by a special revelation from Christ himself, it is remarkable that after the consecration, which is recorded in the 24th, 25th, and 26th verses, one of the elements is still expressly and repeatedly called *bread*, and the *cup* is mentioned without the least intimation of a change in the nature of its contents.

I shall close these remarks on the Popish absurdities relative to the sacrament of the supper, with remarking, that although, in regard to the wine in this sacrament, an express command is given, "drink ye all of it;" yet the Romish priesthood allow none but themselves to drink of it. They refuse it entirely to the laity; to whom, in fact, they never administer more than half of this sacrament.

After stating, negatively, on what the efficacy of the sacraments does not depend, the answer before us affirms, that they become effectual means of salvation "only by the blessing of Christ, and the working of his Spirit in them that by faith receive them." But to enlarge on this part of the answer, would only be to anticipate what is more fully set forth in the following answers, which we shall have occasion to consider in their proper place and order. I shall here, therefore, only add the following excellent remarks of Fisher. He says, "We may learn from the necessity of Christ's blessing, and of the Spirit's working, in order to the efficacy of the sacraments, that our whole dependence for the blessing, whether upon ourselves, when we partake of the sacrament of the supper, or upon our children, when we are sponsors for them in baptism, should be on Christ alone, and on the saving influences and operations of his Spirit, held forth in the promise, to accompany his own institutions: and therefore our partaking of these solemn ordinances, dispensed by some ministers, to the slighting of them as dispensed by others, equally sound and faithful, though perhaps in our esteem somewhat inferior in outward gifts, says upon the matter, that the efficacy of the sacraments depends, some how upon the administrator, and not on the blessing of Christ alone, quite contrary to the mind of the Spirit of God, 1 Cor. iii. 7. 'So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.'"

Let us now proceed to the next answer in our Catechism, in which we have a definition of a sacrament as follows:—"A sacrament is a holy ordinance instituted by Christ, wherein by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed and applied to believers."

The tree of life, and the tree of the knowledge of good and evil, in the Paradise of Eden, have usually been considered as sacraments of the covenant of works. The definition before us is not sufficiently comprehensive, and was not intended, to include these. It is confined to the sacraments of the new covenant, or the covenant of grace; so called because it succeeded to the covenant of works, which was broken by our first parents when

they lost their innocence, by eating of the fruit of the forbidden tree.

The word *sacrament*, is derived from the Latin word *sacramentum*, used by the Romans to express the oath which their soldiers took to be true and faithful to their prince or commander, pledging them solemnly not to desert his standard. It is used in the Christian church, not only to signify something that is sacred, but likewise a solemn engagement to be the Lord's. It is called a holy ordinance in the answer before us, because it is designed to promote holiness in those who receive it, and because they are, by profession, a holy or peculiar people.

As Christ is the head of the church, and has the sole power and authority to enact laws and appoint ordinances for the government and benefit of his people, it is essentially necessary to the validity of a sacrament, that it be instituted by his express command. Hence we find the apostle Paul, when reproving the Corinthian church for the abuse of the sacramental supper, is explicit on this point. Referring to the introduction of this sacred rite among them by himself, he says—"*I have received of the Lord*, that which also I delivered unto you."

In our larger Catechism we are taught, that "there are two parts of a sacrament; the one an outward and sensible sign, used according to Christ's appointment; the other an inward and spiritual grace thereby signified." The outward and sensible signs—so called because they are perceptible by our outward sense of seeing, tasting, and feeling—have no *natural* resemblance to the things which they symbolize. They owe their significance entirely to the divine institution; yet the divine wisdom is manifest in the appointment of the sensible emblems, since between them and the spiritual benefits signified, there is a beautiful analogy, as we shall have occasion more fully to show in a subsequent lecture.

"Christ and the benefits of the new covenant," constitute "the inward and spiritual grace" conveyed to believers in the sacraments; for to believers, and to them only, as the answer before us states, the benefits of the new covenant "are represented, sealed, and applied." None but a true believer, one who possesses and exercises genuine faith in Christ, can have those spiritual views of him, and that perception of the benefits to be derived from union and communion with him, which these holy ordinances are calculated and were intended to exhibit to the eye of faith. But by every such believer, when faith is in exercise, Christ and his benefits—summed up in grace here and glory hereafter—are discerned in a most lively, glorious, and delightful manner, in the sacramental signs. Nor are they merely seen and admired, they are also *sealed* and *applied*.—They ure sealed, because, as a seal ratifies and confirms a contract or legal instrument, so it is one of the uses of the sacramental signs, solemnly and formally to ratify and seal to believers, on the part of Christ, all the benefits of the new covenant, procured for them by his precious blood. These benefits are also actually *applied* to believers, in the use of the sacraments; that is, there is a present experience and enjoyment of these benefits. Probably there are few of the people of God who would not be ready to testify, that some of their sacramental seasons have been those in which their graces were in the most delightful exercise, their communion with Christ and his people the most sensible, and their assured hope and expectation of the heavenly inheritance the most lively, strong, and satisfying.

The END or *design* of the sacraments, according to our Confession of Faith, is, "to represent Christ and his benefits, and to confirm our interest in him; as also to put a visible difference between those that belong unto the church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his word." Our Larger Catechism teaches, that the proper recipients of the sacraments are, "those who are within the covenant of grace," and that those are to be reckoned as within this covenant "who profess their faith in Christ, and obedience to him; and that infants descended from parents, either both, or one of them, professing faith in Christ, and obedience to him, are, in that respect, within the covenant."

In closing this lecture, let me for a moment call your special attention, my young friends, to the love of the Lord Jesus, as it appears in the wise, and condescending, and abundant provision, which he has made for the edification and comfort of his redeemed people—the members of his mystical body. Not only has he given them his holy word, contained in the Scriptures of truth, "which are able to make wise unto salvation, through faith which is in Christ Jesus; and which are profitable for doctrine for reproof, for correction, for instruction in righteousness;" but he has also given them the sacraments of the New Testament, in which the blessings of his gracious covenant are, as it were, epitomised and addressed to their outward senses—ordinances in which he holds the sweetest communion with them, and they with him and with each other, and by which he seals his promises to them, and takes, on their part, the corresponding pledge of their fidelity to him, and devotion to his service and glory.

THE THRONE OF GRACE.

We have lately been reading, with more pleasure than we can easily express, the sermons of the Rev. Robert Traill, on "the throne of grace." Prefixed to the volume of his works which contains these sermons—thirteen in number—is a short "account of the life and character of the author." It appears that he was a Scotchman by birth, the son of a minister of the gospel "distinguished for his fidelity and zeal in discharging the duties of his functions." Our author was educated at the University of Edinburgh, and appears to have been a ripe scholar. His father having been banished, in the persecution which the Scottish church endured, by the attempt in the reign of Charles the second to render Episcopacy the national religion of Scotland, this son, after being licensed to preach—privately it would seem—"by a meeting of the non-conformist ministers of the Presbyterian persuasion," was also compelled to flee his country, in consequence of a proclamation being issued to apprehend him. He found a passage to Holland, joined his father there, and "was employed for some time in assisting Nethenus, professor of Divinity in the University of Utrecht, in the publication of Rutherford's *Examen Arminianismi.*" After it became safe for him to return to Britain, "he was for many years pastor of a Protestant dissenting congregation in London; in which station he laboured with great diligence, zeal and success. Here it was that he published his *Vindication of the Protestant Doctrine of Justification*, prompted thereto by his zeal for that distinguishing doctrine of the reformation; and his sermons on *the throne of grace*, and *the Lord's prayer*, at the earnest desire of many who heard him—He died in

the month of May, 1716, aged seventy-four years."

We have given this sketch of the life of an author, from whose works we are about to make extracts, which—if we find they please and edify our readers half as much as they have pleased and we hope edified ourselves—we shall extend through several of our numbers. If we mistake not, there is a richness of thought, and a point and liveliness of expression in the writings of Mr. Traill, seldom to be met with. His style partakes somewhat of the quaintness which characterized the best writers of his day, but he has no affectation, and he is never prolix or tedious. It is no objection with us that his language and manner are sometimes a little antiquated, since they are never obscure.

But what gives us the most delight in reading the works of Mr. Traill, is their purely evangelical cast and character. He every where honours his Saviour. We have long observed with concern, that in the writings of most of the divines of the present day, even of those whose piety we do not question, we find too little of Christ, and too little of the Bible. They reason and philosophize, to the apparent forgetfulness of the spirit and authority of the revelation of God. Even when they speak of the work of the Holy Spirit, and on the whole speak well—sometimes excellently—they do not, as much as we could wish, exhibit him as the Spirit of Christ, and his work as always leading the believer to views of the fulness of Christ, and to holy delight in and communion with him, in his mediatorial character. Now the Saviour himself, speaking of the official work of the Spirit, the Comforter, has said expressly—"He shall glorify me; for he shall receive of mine, and shall show it unto you"—words which, although they doubtless had a *special*, yet had by no means an *exclusive* reference, to the apostles and primitive Christians. Christ, we repeat, is not *glorified* as much as he ought to be, in the writings of the theologians of the present day; and we fear the same may be affirmed of the *exercises* of Christians in general—writings and exercises, we say again, which we do not regard as wholly destitute of genuine piety. But they lack that savory fulness, that holy unction of pure evangelism, which we find in the gospel and in the epistles, and to a happy degree, in the writers of the reformation; and for a hundred and fifty years after that glorious era. We do believe that this is a great defect, and that its tendency is unpropitious. It is the first step, unconsciously taken, towards *rationalism* and ultimate *Unitarianism;* and it renders the exercises of private Christians less spiritual, and less comfortable, than they would otherwise be. In Mr. Traill we find no such defect; and we misjudge, if the most pious and devout of our readers will not relish him, without that fashionable terseness of style and manner which characterizes some of our present theological writings, more, far more, than they relish any writings of the latter description, in which the want to which we have alluded is observable.

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The single text on which Mr. Traill grounds his thirteen sermons, is Heb. iv. 16.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The distribution made for the treatment of this important text is as follows:—

"What I would take up and handle, in speaking to these words, shall be the resolution of four weighty questions, which should be in the hearts of all worshippers of God.

1. The first great question is, *Where may I find God?* This was Job's question and wish: Job xxiii. 3. O that I knew where I might find him! that I might come even to his seat! And that this seat was a throne of grace to Job, is evident from ver. 6. This text tells you, God is on a throne of grace: a fit place for God to be sought in, and where only he can be found graciously by a sinner.

2. The second question is, *How should we come to God on this throne?* Let us come boldly, saith the apostle. The original word signifieth, coming freely; with free, open, bold speaking, pouring out all our hearts and minds to him. Let us come, without making use of saint or angel to introduce us to this throne. Any poor sinner may come himself alone to this court, and that boldly, without fear of being repulsed.

3. The third question is the hardest, *What ground hath a sinner for this boldness?* The ground the apostle gives for it, is hinted in the word *therefore*, which relates to ver. 14, 15, because of *Jesus, the Son of God, our great high-priest in heaven.* If we had not such an high-priest, ministering in glory at the high altar above, no sinner could come boldly to the throne of grace on earth. So he argues, chap. x. 19, 20, 21, 22.

4. The last question is, *What shall we get, and for what may we come to this throne of grace?* The apostle speaks fully to this in the text: Let us come, *that we may obtain mercy, and find grace to help in time of need.* These precious things, *mercy* and *grace*, are scattered round this throne. Any poor needy creature should come for a saving alms from this throne, and may have it for the coming."

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Each of these heads is treated in the order here exhibited. But although there is a connexion between the several parts of the discussion, and a degree of dependence of one part on another, yet each of the sermons is pretty much a whole by itself, and may be read separately, without sensible loss from the absence of its connection.

The following extended extract is from the fifth sermon, of which it forms rather more than the half —the remainder we hope to insert in our next number.

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It is God's great and wonderful mercy, that ever there was a throne of grace erected and revealed, and that he makes such a proclamation as this in his word, *Let all men come boldly to it.* I have spoke unto two things in the text. 1. Of the throne of grace, to which we are invited to come. 2. Of the boldness allowed in coming to it.

Head III. The third thing follows to be spoke to, *the ground of this boldness*, implied in this *therefore.* And we must look back to ver. 14, 15, for the finding the force of this *therefore.* The words are, *Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly, &c.*

The doctrine I am to handle from this inference of the apostle is this—

Doct. *That the main ground of all the boldness allowed in coming to the throne of grace, is in our Lord Jesus Christ.*

The interest, and room, and place, that Christ hath in this throne of grace, is the ground of all allowed boldness in coming to it. When people are secure, nothing is more commonly practised by them, than fearless rushing into God's presence. Any carnal careless sinner can, when he will, bow the knee, and make

what he calls a prayer to God. But when conscience is awakened, and light darts in to make them know somewhat of God, and of themselves, it is then found a matter of wonderful mystery and difficulty, to perceive any thing that can justly and sufficiently support the confidence of a self-condemned sinner, in his approaches to God for mercy. Hence it is so often seen, that this is the common way of all the ungodly, and of such as are ignorant of God in Christ. While they are secure, and blind, and hardened, they feel nothing, and fear nothing; but when death and judgment approach, and stare them near in the face; and when they begin to think in earnest that they must stand before God, and receive their eternal doom, being ignorant of a Mediator, and quite estranged from any believing employing of him, they sink in discouragement and despair. And, alas! how many miserable sinners are there, that are never awakened out of the sleep of security, until they are plunged in the very pit of despair?

The resolution therefore of this question, How a sinner may draw near to the throne of grace with confidence, so as he may be welcomed by him that sitteth on it, and may receive good things thence? is only in this, that this boldness is all in and by Jesus Christ. My work therefore at this time (and it is indeed the main work of ministers at all times) is, to declare and show you, *how our Lord Jesus Christ is the ground and foundation of true confidence in coming to God.* And herein I would lead you to such things that concern the Lord Jesus as are commonly known, usually talked of, but rarely duly pondered and improved.

I. Let us consider the person of this Mediator by whom *we* may *have access with boldness*, Eph. iii. 12. A wonderful person! the Son of God made man; a marvellous man; by whom all men may be accepted with God, when there is not a man in the world that can be accepted of God in his own name: yet all that come in Christ's name are accepted. Our Lord Jesus Christ is God's own Son, the Son of God tabernacling in the flesh; *God manifest in the flesh; the brightness of the Father's glory, and the express image of his person*, Heb. i. 3. *There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time*, 1. Tim. ii. 6, 7. In due time it will be seen, what this ransom was paid for, and for whom: for every one of the ransomed shall get their liberty and inheritance in God's time and way. People commonly profess the faith of this truth, That our Mediator is God and man. But how little is it improved by faith? We do not *consider him*, how great a person he is, and how fit for us, Heb. iii. 1, 2. Such as have any serious thoughts of God, and of themselves, (and they are in a forlorn state that have none), find a necessity of a Mediator, when they consider the strictness of his justice, and the power of his wrath, the perfect purity and holiness of his nature, compared with the sinfulness and vileness of their own nature, hearts, and lives. But there is another deeper thought of God, that will discover as great necessity of a Mediator; and that is of his greatness. *With God is terrible majesty;* with God is unsearchable glory. How can there be a bold and acceptable approach to him of whom we cannot frame a right suitable thought? How is it avoidable, but that all our worship must be to an *unknown God?* for *no man hath seen God at any time*, John i. 18. Here comes in the Mediator Jesus Christ; who is not only a screen betwixt justice and us, but is a glass wherein we

may behold the glory of God. This glory is only to be beheld in the *face or person of Jesus Christ*, 2 Cor. iv. 6. All other views of God's glory are either confounding, or but vain unprofitable notions. All the speculations of the Pagans, that polished the dim light of nature; and all the curious studies of some called Christians, about the nature, being, properties, and attributes of God, are nothing but pretty pieces of philosophy. There is nothing of sound theology in those thoughts, unless they be all stinted, limited, directed to, and determined by that discovery that God makes of himself to us in and by his Son Jesus Christ. The mediation then of Jesus Christ, is not only an argument which, and on which we may plead with God; but it is the mean by which only we must approach to God, and the light wherein we see, and know savingly the God we worship. He knew the way best, who is *the way to the Father*, and said, *No man cometh to the Father but by me;* and did answer Philip's weighty and very natural desire, *Show us the Father, and it sufficeth*, thus, *Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father: and how sayest thou, Shew us the Father?* John xiv. 6, 7, 8, 9. They all worship an idol, or wander in a perfect maze and labyrinth, that seek God out of Jesus Christ. No where else is he to be sought or found, but as a consuming fire. God of old put his name at Jerusalem; to it they must come with their solemn sacrifices; when afar off, they must look to it, as Dan. vi. 10. When they are bid *remember the Lord affar off*, it is added, *and let Jerusalem come into your mind*, Jer. li. 50. Now, Jerusalem, temple, altar, holy of holies, mercy-seat, priests, sacrifices, &c., were all but shadows of Jesus Christ. Under the New Testament, when Christ is come, the name of God is in him, and all the worship and approaches are to be made to God dwelling in this *true tabernacle which the Lord pitched, and not man*, Heb. viii. 2.

2. Let us consider our Lord's office of High Priest. So the apostle calls him *our great High Priest*, and *we have him*, ver. 14. This is a great ground of boldness in dealing with God, that we have Christ for a High Priest. He was of God's own choosing and calling. He is not of our choosing, but he is for our using. Should that man be called a Christian, who hath no use for this great High Priest? *High priests were taken from among men, and ordained for men in things pertaining to God*, Heb. v. 1. Consider the honour of this office to Christ, and its usefulness to his people. *He glorified not himself to be made an High Priest; but he that said to him*, ver. 5. Christ's offices of King and Prophet carry visible plain glory in them. But to be made an High Priest, especially when he is to be both priest, altar, and sacrifice, seems to have no glory, but abasement. But if we look to the inside of this office, it excels in glory. What inconceivable glory is it to Christ, to be the reconciler of all things, to take up so honourably the grand quarrel betwixt angry heaven and sinful earth, to *purge our sins by* the sacrifice of *himself*, and then *sit down at the right hand of the Majesty on high?* Heb. i. 3; to offer a sacrifice, in the virtue whereof an innumerable company, out of all nations, tongues, and languages, are redeemed, and justified, and glorified; for which he shall be eternally praised in heaven, by all the happy inhabitants of that blessed place! Rev. v. 9. As for the usefulness of this office to his people, I shall only name two things. 1. In this office he manageth all our business with God; such as

we could never have done ourselves; and must be eternally undone, if it were not done for us: to satisfy justice, fulfil the law, and bring us in a sure title to the inheritance of heaven. 2. By him we offer all our spiritual services, and have them presented by him for acceptance, Heb. xiii. 15. We must do all *in his name*, Col. iii. 17.

3. Let us consider what our Lord did when he was on earth, and thence we have great ground for confidence in coming to the throne of grace. This the apostle hath in his eye, ver. 15, and chap. v. ver. 7. Two things I would take some notice of on this point. 1. He had the same things for substance as errands to the throne of grace that we have. 2. That he did ply the throne of grace as we should. Only permitting this, that there is but a likeness in what he did, to what we should do at the throne of grace; and that likeness consistent with manifold differences, as we shall regard.

1st. Our Lord Jesus Christ had the same things, and the chief of them, that are to us errands to the throne of grace. I shall instance in some of them, and answer an objection.

(1.) Our Lord had affliction for an errand, and more of it than any of his people. He was afflicted; yea, *smitten of God and afflicted*, Isa. liii. 4. *He was oppressed and afflicted*, ver. 7. *If any man be afflicted, let him pray*, James v. 13. When Christ was afflicted, he prays.

(2.) Our Lord was deserted. Blessed be his name for it. We should rejoice, that he had not a life without clouds. The bitterest and saddest desertion that ever a believer was under, is nothing to what Christ met with, when he cried out, *my God, my God, why hast thou forsaken me?* None are so much to be pitied as a saint under desertion. When affliction is heavy and pressing, if all be clear above, though there be clouds round about, yet if the Lord smile from heaven, a Christian's case is not much to be pitied. But if all be dark about, and the darkest of all clouds on the amiable face of God, this is the extremity our Lord was in. Yet he prayed, and in his agony prayed yet more fervently. Deserted believers, take comfort in a deserted Saviour. His desertion was penal, yours but medicinal. Though it be bitter physic, it is of the great Physician's prescription; and he can and will bless it, and make you bless him, both for the physic and the cure.

(3.) Christ had temptation as an errand to his Father: *In all points tempted like as we are, yet without sin*, ver. 15. O that Christians would learn to behave themselves under temptation, in some measure, as Christ did! Temptation to Christ was a far other thing than it is to us. Temptation is bad to us, because of the danger of it: therefore he bids us, *Watch and pray, that we enter not into temptation*, Matth. xxvi. 42, when he was in the depth of his agony. But temptation to Christ was a mere affliction. There were never but two sinless men in the world, the first and second Adam. Satan came to both. When he came to the first Adam, he found nothing of his own in him; but he quickly got somewhat put in him, and left it with him, and in him and all his posterity. When he came to the second Adam, he found nothing in him, and could put nothing in him by temptation, John xiv. 30. The holier a saint be, and the more gross the sin be he is tempted to, and the more hatred he have of the sin, the greater is his trouble in and by the temptation. What affliction then must it have been to Christ to be so tempted as he was? Matth. iv.

(4.) Our Lord had the charge and burden of sin on his soul, not upon his conscience: *The Lord laid on him the iniquity of us all*,

Isa. liii. 6. And was not that a mighty load? Sense of sin is the greatest discouragement to believers. But never was there a man out of hell, or in it, that had such a load of sin on him as Christ had. *His own self bare our sins in his own body on the tree*, 1 Pet. ii. 24. Law and justice charged Christ severely; and exacted more of him, than ever they did of any other person. None but *Christ was made sin*, 2 Cor. v. 21. Men are sinners by nature, and increase their sinfulness by their life; and an inexhaustible fountain of sin is in their heart, Eccl. ix. 3. But none of them is, or can be made sin. *He* only *that knew no sin, was made sin.* And because he was made sin for us, he was also *made a curse for us*, Gal. iii. 13. The law curseth the sinner, but cannot make a sinner a curse for others; it can, and doth make him accursed, and a curse for himself. Here is heaven's art: all the righteousness we are made, flows from *Christ's being made sin for us;* all the blessings we get, spring out of *Christ's being made a curse for us.* Believers, learn where to seek and find true righteousness, and the true blessing. In vain are they sought any where but in Christ, and in his being thus *made sin*, and *a curse for us.* The Lord Jehovah charged Christ with the debt of his people's sins, and he could not deny the debt. Though he contracted none of it, yet he undertook as surety to answer for it, and to discharge and pay it. Therefore the law and justice exacted it of him, abated him nothing. Because the law will have blood and life for sin, Christ offers, and gives his. Our Lord Jesus had no challenges in, nor burden upon his conscience; yet he had a heavy burden upon his soul; therefore he had a *troubled soul*, John xii. 27, though a quiet conscience. For trouble of conscience properly flows from the sight and sense of committed sin; but Christ's trouble of soul was from the sense of wrath, for the charged and imputed sins of others.

Object. But, may a poor believer say, Christ knew not what a body of sin and death was, he knew not what a bad heart is; and these I feel, and am discouraged by.

Answ. Christ did not know these things indeed by feeling and experience, as you do; but he knew them better than you do, or can. 1. Christ knew them by the wrath due to them. He that paid the debt, knew best the debt that was contracted, though he himself did not contract it. He knew how dear the expiation was for the sin of your heart and nature. 2. Christ knew it by temptation. Temptation brought sin as near to Christ, as it was possible it could be brought to a sinless man. Some saints know some sins only this way. There are several acts of wickedness that the Lord restrains his people from, before their conversion sometimes, and usually after it. Those sins they know not by the committing of them, nor it may be by any special inclination to them; yet they may know them to be dreadful evils, by an external temptation to them, and by the sight of their sin and misery that wallow in them.

2dly. As our Lord Jesus Christ had many errands to the throne of grace, so he did ply that throne. Our Saviour was a praying Saviour. He spent whole nights in prayer to God his father. *As he was, so should we be in the world*, 1 John iv. 17. Are we afflicted, and should we pray? So afflicted Jesus prays. Is our soul troubled, and do we pray? So Christ did, John xii. 27. Are we deserted, and pray? So did our Lord. But here is a depth too deep for us to wade in; how our elder brother, how God's own Son in man's nature, did plead at the throne of grace. This throne he plied, was

not the same we come to. To us he sits on the throne himself, and therefore it is a throne of grace to us. We approach to God in Christ, and in Christ's name. Christ came in his own name, and needed no mediator. We find he came to his Father frequently, earnestly, and confidently. The church of Christ owe him eternal praise for that prayer, John xvii. which is only properly Christ's prayer. That in Matth. vi. 9—13, is a pattern of our prayer taught us by Christ: but this is the prayer made by Christ; and therefore truly the Lord's prayer. Of Christ's praying the apostle speaks, Heb. v. 7. *Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared.* This is a great word. When a poor believer is hanging over hell, and a spirit of prayer working in him, how mightily doth he cry to be saved from that death? "O let me not fall in; if ever thou hadst mercy on a sinking soul, save me." But never did a distressed believer cry so mightily to be saved from hell, as Christ did to be saved from death. But that death Christ prayed against, was another sort of death than we know, or can fully apprehend. Christ prayed with great fervency, and with great confidence. We rarely have them joined in our prayers. If we have confidence of a good issue, we are apt to grow cold in asking. Christ knew the blessed issue of all his distress, and believed it confidently, Isa. l. 7, 8, 9, yet prayed earnestly. He was heard, and knew it; John xi. 41, 42. *Father, I thank thee, that thou hast heard me. And I knew that thou hearest me always.* Christians take encouragement and direction to pray, and how to pray, by Christ's practice when he was on earth.

4. Let us consider Christ's death for encouraging us to confidence in coming to the throne of grace. This is the main ground of boldness in coming: Heb. x. 19. *Having boldness to enter into the holiest by the blood of Jesus.* There is precious blood must be shed, or we cannot enter; we must see it by faith, or we dare not venture. We must *come to the blood of sprinkling*, Heb. xii. 24. We dare not step one step into God's awful presence, unless we see the way marked, consecrated, and sprinkled with the Mediator's blood. How shall the unholiest of sinners venture to come into the holiest of all, God's presence? Yes, saith the Holy Ghost, such may, *by the blood of Jesus.* Let us therefore consider what this blood of Christ doth, and speaks, in order to our boldness in approaching to the throne of grace.

1st, This blood satisfies justice, and answers all the claims and charges of the law against us. What mars boldness, like fears of a standing controversy betwixt heaven and us! God is holy, we are all vile sinners; God's law is strict, we have sinfully broke it, and deserve hell most justly. No answer can be given, but by this blood. What would the law have, but Christ gave? Would the law have a sinless man to answer it, as it was first given to sinless Adam? *Lo, I come*, saith our Lord Jesus, without all sin; a man against whom, for himself, the law hath no charge or challenge. Would the law have perfect sinless obedience? Christ did perform it. Must the law have life and blood for every breach of it? Christ never broke the law; but the burden of millions of breakers and breaches of it lay on him, and his blood was shed for them: and thereby he fulfilled the law, *put away sin by the sacrifice of himself*, Heb. ix. 26; *finished the transgression, made an end of sin, made reconciliation for iniquity, brought in*

everlasting righteousness, sealed up the vision and prophecy, and anointed the most holy, Dan. ix. 24. You can never have boldness at the throne of grace, unless by faith you apply this blood. *Christ is set forth to be a propitiation, through faith in his blood*, Rom. iii. 25. The propitiation is in his blood; faith in it makes it our propitiation.

2dly, This blood, as it is satisfying blood, so it is purchasing blood. It is both an atonement and satisfaction, and it is a price. It is redeeming blood for persons, and purchasing blood for blessings. All the blessings we come to the throne of grace for, are all bought by this blood. So that we may say, that though we have nothing, and deserve nothing; yet when we ask all things, we ask nothing but what is well and truly paid for by our Lord Jesus.

3dly, All the blessings purchased and bought by Christ's blood, are bequeathed to us, and left by him that shed it. Christ's blood is a testamentary bequeathing blood: and believers, in their coming to the throne of grace, may come as suers for the execution and fulfilment of the last will and testament of our Lord Jesus. For Christ by his death turned the gospel and new covenant into a testament, Heb. ix. 15, 16, 17. His death confirms his testament. His last will is, that all the blessings of his blood purchased, might be secured and laid up for, and in due time given forth to them they were purchased for, and bequeathed to. The whole legacy of grace and glory, and all the legatees, are and were well known to the testator and executor, (though not to us particularly); and the testament will be punctually fulfilled.

So much for the assistance to faith that Christ's death affords. Learn to feed on it. He that cannot make a soul-meal, and take a soul-fill of a slain Saviour, is a sorry Christian. A true Christian is a poor starving sinner, digging in Christ's grave for eternal life. There it only is, and there he surely finds it.

5. We find further in our Lord Jesus, (and indeed every thing in and of him helps forward our confidence in coming to God), that this great person, the Son of God in our nature, this great officer that lived so holily, and died so virtuously, that he also rose again from the dead. The resurrection of our Lord is also a mighty ground of boldness: 1 Peter, i. 3. *Blessed be the God and the Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.* If Christ had lain still in his grave, our hope had lain there too; but because he rose, our hope also riseth with him. So 1 Pet. iii. 21, where the apostle hath an elegant similitude. He compares Christ to the ark of Noah. All that were in in this ark, were saved, and they only; the deluge drowned all the world besides. They that were saved in the ark, were saved from drowning in the water, and *were saved by water. The like figure whereunto, baptism, now saveth us.* (Will bare baptism save? No: *Not the putting away the filth of the flesh, but the answer of a good conscience towards God*), *by the resurrection of Jesus Christ.* As if the Apostle had said, "He that by faith hath sucked in the virtue of Christ's resurrection, and can by that faith plead it before God, is a saved man. If all the world perish in the deluge of God's wrath, this man is in the ark, and nothing shall hurt him." But, alas! Christ's resurrection is looked upon by many professors as a part of gospel history and truth, that it is a shame for any to be ignorant or doubt of; and therefore they profess the faith of it. But they consider not, that a

great part of the food of our souls, and of our faith, doth lie in this point of truth. This I would show in three things.

1st, Christ's resurrection was a demonstration of the divine dignity of his person: Rom. i. 4. *He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.* The glorious rays of his Godhead did appear in his word and works; and some had eyes to *behold his glory, the glory as of the only begotten of the Father, full of grace and truth*, even when he dwelt among men, John i. 14. But his glory was under an eclipse till his resurrection. How stately and how sweetly doth he himself express it! Rev. i. 17, 18. *I am the first and the last*, (high names of a divine eternal person): *I am he that liveth, and was dead; and behold, I am alive for evermore, Amen.* They that saw him dead, could hardly believe he should ever live again; and they that saw him alive, had need of faith to believe he had ever been dead. He asserts both, and we should believe both. Since death entered into the world by sin, never was there a man more truly, really, and fully dead, than the man Christ was, who died for our sins; and there is no man on earth more truly alive, than the man Christ is now a living man in heaven. He in his rising gave proof of his divine power. *He was crucified through weakness, yet he liveth by the power of God*, 2 Cor. xiii. 4. There was never such an appearance of weakness in the man Jesus, as when he expired, and lay cold dead in his grave. Never did sin reign so unto death, nor the law's power more appear, than in slaying the second Adam. As great, and greater, was the appearance of his divine power in his rising again: John x. 17. *Therefore doth my Father love me, because I lay down my life that I may take it again.* Christ died that he might rise again. He went amongst the dead that he might rise from the dead: ver. 18. *No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.* Christ was bid both die and rise again. Blessed be the commander, and blessed be the obeyer; for our *everlasting life is in this commandment*, John xii. 50. Never any but Christ had this power of his own life. We must yield our life when God calls for it, and till then we must keep it; and when that call comes, we must obey. We die, because we can live no longer, and because our times are in God's hand. And when it shall please the Lord to raise up our bodies at the resurrection, we receive our life again; but have no power to take it up again, till the powerful word of Christ come, *Arise from your graves;* and that word gives us our life again. None but Christ had power of his own life, both to lay it down, and to take it again. We dare, we can, we should do neither; but only obey, and submit to the sovereign will of our high landlord, at whose pleasure we are tenants in these clay cottages.

2dly, Christ's resurrection was a demonstration of the acceptance of the sacrifice of himself; that the blood he shed, and sacrifice he offered, was savoury, and acceptable with God; that the debt was fully paid, and the payment accepted, when the surety was discharged of his prison. Therefore we find it so often written, that *God raised him from the dead*, Acts ii. 24. 32, even when it is said, that *it was not possible he should be holden of death.* Death and the grave are *strong and cruel*, Song viii. 6. They have taken, or will take all mankind prisoners, and are able to keep them: only they took one prisoner, Jesus Christ, who was too hard, too strong, for

them. Death had dominion over him but for a little while, and by his own consent, Rom. vi. 9; but it *hath no more dominion over him.* But he hath dominion over it: *I have the keys of hell and of death,* Rev. i. 18. Courage, believers in, and heart-lovers of Jesus Christ! Death and hell are indeed dreadful jails; but as long as Christ keeps the keys, (and that will be till he *cast them both into the lake of fire,* Rev. xx. 14), no believer shall ever be locked up in them. If hell were searched never so narrowly, amongst all the condemned prisoners there, no man or woman could be found in it, whose heart there was ever one spark of true faith in, or love to, the Lord Jesus, Heb. xiii. 20. *God brought again from the dead, the great Shepherd of the sheep, through the blood of the everlasting covenant.* Christ also is often said to *rise by his own power.* Christ put forth his divine power in his resurrection: the Father declared his full satisfaction with his undertaking of the work, and payment of the price of redemption, by discharging of him in, and by his resurrection. The angels work was only to roll away the stone; but by his own divine power, his blessed soul did take possession of his dead body; and he did rise up immediately, a truly living man. And this he did by his Father's leave and will; and the angels served only as serjeants and officers, to unlock the prison-doors of the grave: for Christ could easily have removed the stone by his own power, as he did greater things in his resurrection. No wonder the apostle Paul made it one of his great aims in Christianity, to *know the power of Christ's resurrection,* Phil. iii. 10. It is not to know the history of his resurrection, nor is it to know the mystery of his resurrection; but it is to know the power of it. The same power that Christ raised himself from the dead by, is put forth (and no less is needful) for the raising of a dead sinner. The same power that raised the Saviour, *dead for sin,* is needful for raising a sinner *dead in sin:* Rom. vi. 4. *Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we should also walk in newness of life,* Eph. i. 19. There is an *exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, &c.* How loth are men to admit this, that the saving quickening of a sinner requires the same divine power that quickened the dead Saviour? All saving conversions are the fruits of Christ's resurrection, and of almighty power.

3dly, Christ's resurrection is the pledge and earnest of our resurrection, and of eternal life. How great things doth Paul build upon it! 1 Cor. xv. He proves our resurrection from Christ's resurrection. He argues for Christ's resurrection, by enumerating of absurdities that must follow on the contrary: as, ver. 14. *If Christ be not risen, then is our preaching vain, and your faith is also vain.* Ver. 15. *We* (the apostles) *are found false witnesses of God.* Ver. 17. *Ye are yet in your sins.* Ver. 18. *Then they also which are fallen asleep in Christ, are perished.* Ver. 19. *We are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept.* Ver. 20. *For since by man came death, by man came also the resurrection of the dead. The first Adam was made a living soul,* ver. 45. But when he became a sinner, he became a killing head to all his posterity, Rom. v. 12. *The second Adam is a quickening Spirit,* and gives eternal life to all his seed. And he took possession of this eternal life in his human nature, and in our stead,

at his resurrection. He conquers and subdues that death the first Adam brought in, and reigns over it by his grace, Rom. v. 21. Christians, would you aspire after the resurrection of the dead, as Paul did? Phil. iii. 11, direct all your aims, build all your hopes, on Christ's resurrection: *because I live, ye shall live also*, John xiv. 19. This living head will in a little time have no dead members; with his *dead body shall they arise*, Isa. xxvi. 19.

(*To be continued.*)

JOHNSON'S TRIBUTE TO THE MEMORY OF ROBERT LEVET.

We have long admired the tribute of affectionate regard which Johnson paid to the memory of his humble friend *Levet*, to whom he had afforded a home and patronage for several years, and who died very suddenly. We insert the verses, and the title which he prefixed to them.

On the Death of Mr. Robert Levet, a Practiser in Physic.

Condemned to Hope's delusive mine,
As on we toil from day to day,
By sudden blasts, or slow decline,
Our social comforts drop away.

Well try'd through many a varying year,
See Levet to the grave descend,
Officious, innocent, sincere,
Of every friendless name the friend.

Yet still he fills Affection's eye,
Obscurely wise, and coarsely kind;
Nor, letter'd Arrogance, deny
Thy praise to merit unrefin'd.

When fainting nature call'd for aid,
And hovering death prepar'd the blow,
His vig'rous remedy display'd
The pow'r of art without the show.

In misery's darkest cavern known,
His useful cure was ever nigh,
Where hopeless anguish pour'd his groan,
And lonely want retir'd to die.

No summons mock'd by chill delay,
No petty gain disdain'd by pride,
The modest wants of every day
The toil of every day supply'd.

Hir virtues walk'd their narrow round,
Nor made a pause, nor left a void;
And sure th 'Eternal Master found
The single talent well employ'd.

The busy day——the peaceful night,
Unfelt, uncounted, glided by;
His frame was firm——his powers were bright,
Tho' now his *eightieth* year was nigh.

Then with no fiery throbbing pain,
No cold gradations of decay,
Death broke at once the vital chain,
And freed his soul the nearest way.

Miscellaneous.

A MINIATURE SKETCH OF RURAL LIFE IN THE HIGHER CIRCLES.

ESSAY III.

"I made me gardens and orchards, and planted trees in them of all fruits. I made me pools of water, to water therewith the wood that bringeth forth trees."

This is a map of improvements made by Solomon. In other places he has not only unrolled more of the map, but enamelled it with a gloss which ages have not worn away. He was fond of natural history, for he wrote of the "cedar of Lebanon, and of the hyssop, that springeth on the wall." He could lay aside the cares of empire, and conceal his sceptre in the herbage of the field, while he mixed with the peasant tribes over which he ruled. The taste of men varies but little essentially, as ages roll away. Standing in sight of many dwellings at this day, we are constrained to sketch the outlines of the same exquisite picture, which once fell from the pencil of the Hebrew monarch.

"Some minds by nature, are averse to noise,
And hate the tumult, half the world enjoys:

To them, the deep recess of dusky groves,
Or forest, where the deer securely roves,
Are luxuries, excelling all the glare
The world can boast, or her chief favourites share."

This taste prompts many to pour wealth over the lap of some chosen spot, on which rises the English cottage, the Gothic mansion, or the chateau embowered in the forest. Here they prepare to train the plant of happiness to its full proportions, and account all that lies beyond the ring of their own woods, a blighted heath. Many gain their object. Their outline has a filling up, commensurate with their warmest desires. Kings have their rural palaces, noblemen their manors, and hundreds beside, live retired on their estates.

Rural life has not reached so high a measure of refinement in this as in some other countries.* Its enjoyments are not tasted with so keen a relish, our hedges are not so thickly set, nor our streams led into channels so serpentine. Still, among us there are glades that have been filled by the hand of opulence, and spots from whence the wild luxuriance has been trimmed away. With a sky of uncommon softness, overhanging mountains of uncommon grandeur, and woods of deeply tinged foliage, it would be ingratitude not to record on the rinds of our trees—"The lines have fallen to us in pleasant places." We envy not the crowded accommodations of elegant life. On the contrary, when we stray away and overlook the enclosures of the man of wealth, the heart becomes joyous, and songs of praise

"Mix with the sweet bells of the sauntering herds."

The garden drew reflections from the mild and grateful Addison, and over its walks Hervey poured the effusions of a pious heart.* Its gates shut in every herb for the use of man. Its trees are cut into every variety of shape. The summer house is planted on its sylvan knoll. Its buds break into fruitage, and its tendrils into ringlets. Its grounds are thrown into landscape. On its lawns the green lemon is pendant to the eye, and the yellow orange is pendant to the hand. To this may be added the element of water, thrown from the height of the precipice, or led about from tree to tree; or at every turn we may meet statuary. In Dodsley's description of the Leasowes, we read of nothing but rural temples, and bridges, and cisterns holding the purest waters, and tablets sacred to friendship, odes at the fountains, and statues every where, rock-work grottoes in the dales, and flocks on the hills.

The turrets of the man of wealth may overlook wide prospects, in which interesting objects may detain the eye of the beholder. The skiff may be seen afar; and the angler watching for his prey; the wood-crowned island may rise out of the lake, or Alpine mountains may bound his horizon. To all this, painting† may add its selectest productions. The canvass may show delicious fountains, parks with troops of deer, wood-lands, cool water-falls, and scenery brought away from the mountains of Switzerland, the gay fields of France, or from the lochs of Caledonia. The voice of music is heard in the stillness of rural life. We speak not of martial airs, which suit the battle field, but there is music from the aviaries, from the bells of the flocks, from lawns and lakes, from the reed and the pipe, the guitar and the harp. It follows the sportsman as he tracks

* See Irving's Rural Life in England, Carter's Travels, Professor Green's Notes of a Traveller, Griscom's Year in Europe, and Silliman's Journal.

* Bacon, Thomas Fuller, Shenstone, Sir W. Scott, have all written on gardening and planting.

† See Sir Joshua Reynolds' Discourse, and Roscoe's History of Painting.

the brakes, in search of the wild fowl in their devious way, or as he casts a look to the nest of the ringdove. It pursues the huntsman—Of all rural sports, there is none that comes over the heart with such an absorbing influence as the chase. Thus the seasons go round, in swift and pleasant alternation. Well might Cowper say, he never formed a scheme of happiness, without laying the scene in the country, and well might the muse of Burns teach him to sing—

"Then crowned with flowing hay, came rural joy,
And Summer, with his fervid beaming eye:
All cheering Plenty, with her flowing horn,
Led yellow Autumn, wreathed with nodding corn;
Then Winter's time, bleached locks did hoary show,
By Hospitality—with cloudless brow."

This sketch of rural life in the higher circles, might be filled up with many other objects, but it may be well to close this essay with a few reflections. We do not wish to be fastidious; still there are pursuits far more innocent than the noisy chase. Independently of that cruelty to which it leads, it is apt to generate idle and criminal habits, and to be the forerunner of accumulated evils. Let all decide whether the country gentleman be more dignified in his kennel, or among his books. But it is delightful sometimes to trace among the opulent, piety blending itself with every action. The prejudices of some, indeed, are so great, that they can discover no piety in the elevated ranks of life. May not such forget who were the persons that anointed the body of our Redeemer with spices?

Rural life has pleasures, for all who use it aright. In the practice of piety their days flow smoothly on, like the brook of Siloa. By such, wealth is not regarded as a hindrance in the pursuit of heavenly bliss, for when benevolence calls, they deal out their riches with a lavish hand. In the midst of their enjoyments, they can use the prayer of Bishop Heber—

"When gaily clothed and proudly fed,
In dangerous wealth we dwell,
Remind us of thy manger bed,
And lowly cottage cell."

But many do not use rural life to aid them in aspirations after the heavenly state. What though every pleasure be drawn around their firesides, and every gratifying object replenish their grounds, if the heart be a wilderness, and there be not even a wild flower in the affections! There must be in such, unsubdued passions, fastidious tastes, morbid feelings, anxious thoughts and corroding cares. Place pirates and Indians in rural life, and they will display their characteristick qualities. Such persons are not prepared for the changes of life. These changes are numerous. Human vicissitudes extend to our retreats, and from such retreats we see many expelled. The girdle which enclosed us is loosened, and we are sent away to roam over an unfriendly world. The queen of France felt the fluctuations of life, when she distributed rings to her maidens, each ring containing grey hair from her head, and around the hair written, "bleached by one night's sorrow." But though the follower of the Saviour may experience reverses, he is on his way to a world which change cannot enter. He seeks not his happiness in Elysian fields, in Hesperian gardens, or in the fortunate isles, but he draws it directly from heaven; and when he lies down in his sylvan urn, it is not without a good hope in Him, who for us was laid in the new hewn tomb of the garden.

Every object in rural life is calculated to nourish piety. With this view, men in every age have

sought seclusion. But we need not seek the cell, or the cloister. Our Creator is every where present, in fields or woods. The woods stand in their simple attitude. The poet loses his power to embellish them, even when his eye is turning itself over them in deep devotion. They are one of our Maker's temples, whose summits rise like a thousand altars. To this temple repair a thousand birds, that traverse its sunny avenues, and flock into its open courts. The sun pours out light on this stupendous dwelling place of our Creator, and we enter with sublime adoration in our heart. But there are times when the verdant foliage of the woods undergoes a change, and their summits are transformed into purple altars, on which the affections of the heart, ripe in devotion, may be deposited. Then the leaves begin to fall, and each falling leaf whispers admonition to the pensive meditant. The shores of the sea are lined by shells of all hues, but their tints are not more diversified than the hues of autumnal foliage. At such seasons, the sylvan temples become forsaken, and the birds cease to fill them with melody. But spring is on its way, gliding forward with her green mantles; and this cessation of melody will be like the transient pause in music, preparatory to nobler sounds, which shall break from choirs of birds, rejoicing in the exuberance of divine goodness. B.

ROMAN CATHOLICK CONTROVERSY.

The following letter has been put at the disposal of the Editor by its author, the Rev. John Breckinridge, late of Baltimore, and now the Corresponding Secretary and General Agent of the Board of Education of the General Assembly of the Presbyterian Church.

It appears, that certain strictures on the Novel entitled "Father Clement," by a member of the Roman Catholick communion, came into the hands of a lady under the pastoral care of Mr. Breckinridge, in Baltimore. The novel, together with the strictures, were sent by the lady to her pastor, and the following letter was the ultimate result. Mr. B. has sent us a copy of the strictures, along with his letter, and has submitted the propriety of publishing both. We have carefully perused both, and being satisfied that Mr. B. has in no respect misquoted or misrepresented the strictures, we think there can be no unfairness in publishing the letter by itself; and our scanty space requires that we husband it on all occasions as much as we properly can. Mr. B. states certain errors of the Romanists, and offers remarks to show their absurdity. His statements and remarks must stand or fall on their own merits; the former as to their correctness, the latter as to their pertinence and conclusiveness. In our opinion, some of the *undeniable* and most pernicious positions of Romanism, are ably combatted and fairly confuted in this letter; and we publish it as a seasonable counteraction to the insidious and unwearied efforts of the Papists to make proselytes in our country. We only regret that we are obliged to divide it; but the division is so made that it will not weaken the argument.

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Baltimore, ——.

My Dear Madam,—When you first put into my hands "Father Clement," with the strictures of an anonymous writer, I cursorily looked at his remarks, and sent you in reply, a work called the "Protestant"—originally published in Edinburg—as containing a full and satisfactory refutation of those strictures.

You have since informed me that a *written* answer would be more satisfactory—nay more, that it was in some sort triumphantly demanded as impossible.

You are fully aware, that the points at issue between Protestants and Papists, are numerous—and vital—and that it would require far more leisure than I ever can command, and far more talent than I possess, to do justice to this discussion.

Nor is the writer, to whom I am requested to reply, in the proper sense, a responsible one. His name was for some time withheld; and when, at my request, it was given, the author, though highly respectable and intelligent, did not appear to me an *accredited* defender of his principles;—though in all likelihood as wise as his teachers. He may not be acknowledged as authority, by those whom he here represents.

I would add, that we do by no means consider the little work on which he so severely animadverts, as a standard author, on the points in controversy.—And, therefore, though it contains many things well said, and many well fitted to alarm the friends of Romanism, we are not to be held responsible for its possible mistakes.

Notwithstanding these things, however, I feel your call to be imperative. As your pastor, it is my duty and my privilege to do all in my power to aid you in arriving at a knowledge of the truth, and in repelling attacks on our precious faith. And when to this is added the declaration, that we *do not* reply to such things because we *cannot;* when our delay, arising from pressing avocations, from dislike of controversy, or from a delicate regard to what is proper in the mode and spirit of conducting it, are triumphantly appealed to as evidences of the conceded weakness of our cause, it appears indeed our duty to take up the challenge.

So far as I can reduce to order the desultory remarks of the author, they embrace the following points:—

I. *The antiquity of the Church of Rome is asserted, in proof of its being the true, and the only true Church.*

On this subject the following language is employed;—"Where was the Protestant church 200 years ago?" Or, as he says—"The true purport is simply this. Was there prior to, and at any time during the 1500 years that preceded the Reformation, any church in the whole Christian world, which *professed* and taught the doctrines professed and taught by any one of all the protestant sects of the present day; and if so, where, and *which*, was this church?" 1. My first remark here is, that the history of the Albigenses and Waldenses must be *unknown* to the writer. Their creed is, in most respects, the same with what is now held by the Evangelical Protestants. The Centuriators of Magdeburg, vol. iii. century 12. c. 8th, give it in detail. Some of the items are these—"The sacraments of the church of Christ are *two*—Baptism and the Supper of the Lord."

"Masses are impious—and it is madness to say them for the dead."

"Purgatory is an invention of men."

"The invocation and worshipping of dead saints is idolatry."

"The Pope has not the primacy over all the churches of Christ; neither has he power of both the swords."

"Vows of celibacy are inventions of men, and occasions of Sodomy."

But we have the testimony of a Papal writer, Reinerius, who wrote in the year 1254. He was a

Dominican, and Inquisitor-General.

"Among the sects (he says) which still are, or have been, there is not any more pernicious to the church, than that of the Leonists—and this for three reasons:—*The first is*, because it is older; for some say it hath endured from the time of Pope Sylvester—*others, from the time of the Apostles. The second is, because it is more general; for there is scarce any country, where this sect is not;—Thirdly*, because when all sects beget horror in the hearers, by the outrageousness of their blasphemies against God, this of the Leonists hath a great show of piety; because they live justly before men, and believe all things rightly concerning God, and all the articles which are contained in the creed; only they blaspheme the church of Rome, and the clergy, whom the multitude of the laity is easy to believe." Chap. ivth, against heretics.

Thuanus the historian says,—(see book vi. sec. 15.)—"The fixed opinions of the Waldenses were said to be these.—That the church of Rome, because she hath renounced the true faith of Christ, is the whore of Babylon, &c.—therefore we must by no means obey the Pope, nor the Bishops who cherish his errors; that the monastic life is the sink of the church, its vows are vain; the fire of purgatory, the sacrifice of mass, the worship of saints, and propitiations for the dead, are inventions of Satan."

So also Mazery says of these heretics, "avoient a peu prés mesmes opinions que ceux qu'on nomme au jourd'huy Calvinistes." "They had almost the same opinions as those who are now called Calvinists." Let it be remembered that all these are *Roman Catholic* authors—and to say the least, have not given too much age, or honour, to these *heretics*.

How far this throws the Protestant system of opinions back beyond the year 1517, let the writer of the strictures determine—300 years before that date, this people were in the height of their influence, and were so numerous that it is related by the same Thuanus, that a war, like that against the Saracens, was waged *against them;* and Mede computed the slaughter of one crusade against them, under the Pope's *pious* care and *tender* mercies, as amounting to one million!

And another writer just quoted, carries these principles and people back to Pope Sylvester, in the 4th century—relating a rumour, at the same time, of their being coeval with the apostles!

He adds, also, his testimony to their good character, to their numbers and their antiquity.

Without enlarging on this point, we think it very plain, Papists themselves being judges, that for ages before the Reformation, the principles of the Evangelical Protestants of the present day, were abundantly held; and by people of the best character.

2. My second remark is, that if, instead of ascending you descend, *the church of Rome* is not the *oldest church*, and therefore, on her own principles, *not the true church.*

The Jewish church, for example, was an older church; was older than any other church professing to come from God. This was, without contradiction, once a *true church* of God; it was the original church of God, having all the essential marks of a church, and without a rival, the oldest. ——Hence do the Jews use this very argument against Christians, (*against the Papists themselves,*) *that as theirs was the oldest church, it was the only true church of God*—and therefore the Christian church was heretical, and its author an impostor.

They contend "that in Moses, and still earlier, in Abraham, the true God established the true

church—that its antiquity was as supreme, as its institutions and standards were true; that it was promised that in the seed of Abraham, all the nations of the earth should be blessed—that the moral law was given as a perfect rule of duty—that their sacrifices (masses?) and purifications, were a real atonement for sin; that men could not be saved out of their church—and therefore the promised blessing to the nations of the earth, in Abraham's seed, was conversion to Judaism.—Except ye be circumcised after the manner of Moses, ye cannot be saved."

Yet God did cast off the Jewish church, and it is now in ruins. (See Romans, xith chap. from 1st to 25th.) Such is the commentary of an inspired Apostle on this subject. Does he not clearly prove, that the Jewish was the true church of God once, and long before the Roman church had, or even professes to have had, a being?—That it was the *oldest* church of God, the *natural branches of his own Olive tree?*—and that it *was broken off when the Gentiles were grafted in?* So that, while God has had a church in the world at *least* from the days of Abraham, and his church is essentially one, in the various changes and dispensations that occur, yet one whole *system* of administration has been laid aside, (and that the oldest) and a new one adopted in its stead.

If then the Roman church rests its claims on its antiquity, merely, or in any measure, it cannot be the true church. Again, if we look to the Christian era, the Roman church is not the *oldest* among those called Christian.

The church at Jerusalem was established before the church at Rome. This is not denied; and *here* it is confessed that Peter, the professed head of the Roman church, did aid in planting a church, a *true* church; and under the Christian dispensation! Whereas, we have no proof that Peter ever was at Rome. Why then, if age is the mark, was not *this* the true church? If age is the test, it must be so—and the church of Rome is therefore herself, heretical. The same may be said of several other churches planted in the East.—And how remarkable that Peter, in writing (see 1 Peter, i. 1,) to the various branches of the Christian church, should address those in Pontus, Galatia, Cappadocia, Asia, and Bythinia, and not once name the church of Rome?

It being then incontrovertible, that the church of Rome was not the most ancient of those established by the Apostles, or by Peter, the claim of antiquity must fall to the ground.

In the next place, we remark that even if the church originally planted at Rome, had been the *mother church*, and as the oldest, the true church—the *present* church of Rome is not that church. Such have been its corruptions—in doctrine, in worship, in government, and in life—that it has no claim to be considered its true successor, and is virtually unchurched.

We refer in proof of this to the close of these remarks, under the *head* of Difficulties. But it may here be proper to mention a few things by way of example—Thus, Auricular Confession is as young as Innocent the 3d—say, 1215.—Boniface the 3d was the first universal bishop, hundreds of years after the church was established at Rome! Transubstantiation was not *publickly* enacted until 1216.—Marriage was first prohibited about 1070—the communion administered to the laity, in one kind, not until the Council of Constance, only about three centuries ago. Chrism was brought in by Hygenus; and in a word, the history of the church of Rome is a history of innovation; and it is less like the primitive church, on which it charges its corruptions, than a

child ever was to its professed parent; and, though it retain the fragments of a former day of truth and glory, it is itself a new, an altered church—

"Stat nominis umbra!"

Finally, we remark on this head, that *even Papists themselves allow those principles, on which rest the evidence of a true church among Protestants.*

Tertullian, whom they claim, says, "Heretics are not to be convinced by their novelty, but by the truth.—Whatsoever savoureth against the truth is heresy, be it never so ancient."——Apol. con. gens.

Panormitane, their great Canonist says, "*wherever good Christians be, there is the church* of Rome,"—that is, the true church: and again, "*with one* only believer, though a woman, true faith may be resident;"—and he refers to the Virgin Mary during the interval between Christ's death and resurrection; and he says the church is proved, not only to have being, but to have *well-being*. "Si remanet vera fides in uno solo"—"*if true faith remains in one alone!*"—Another old book says, that while Christ was in the grave, and the Apostles had denied him and fled, "Christ, that is the true faith, dwelt in the blessed Virgin, alone." Now, we hold that the true church has existed, and does now exist, and will to the end of time; that at last it will fill and rule (not *temporally and despotically*, but spiritually,) the world; but that numbers do not constitute the true church; that, as in the days of Elijah, so *afterwards*, the church might have been reduced to a few persons. After Christ's resurrection, how small was it? An upper chamber held its sacred flock! But was it not the true church? Afterwards, before the church at Rome was known to be planted, *the church at Jerusalem* (see Acts, 1st chapter,) *elected an Apostle, at Peter's instance*, (surely he was not *their Pope*); and by the approval of the Apostles and Elders, &c. &c. (see Acts, xv. 6. 32.) an epistle was sent by the church at Jerusalem to the church at Antioch, (see Acts, xiii. 1.) containing instructions as to the will of God. Here then was a true church, though small; *and it was not the church of Rome.* If the church of Rome then existed, why was it not the *only true church;* if *it did then exist*, which none will, I suppose, contend, then the Apostles, with Peter, (the claimed Pope) passed acts, and sent an embassy to a church at Antioch, without consulting the church at Rome! Are the claims of the Papists, to exclusive antiquity and rights, credible, in view of these facts?

Now, the church at Jerusalem was a specimen of what we suppose to be a true church, in every age: they had the word, and ministers, sacraments, members, ordinances, character, &c., of the church, with Christ for its head. Such a church has existed ever since, and is found, we suppose, extensively through the world; and may now be in the bosom of the church of Rome, in spite of all her corruptions. So charity, which hopeth all things, unfeignedly hopeth.

But it is time we had passed to other subjects.

The next in order we notice, is the difficulty raised by the writer, against Protestants, for want of unity. He says, "What is meant by the Protestant Church? What is a Bible-Christian? Arians, Socinians, Unitarians, Southcotians, Muggletonians, Hullsensonians, Brownists, Baxterians, Quakers, Moravians, Puritans, Independents, Presbyterians, Shakers, Episcopalians, Jumpers—and hundreds of other sects, have all protested against the corruptions of the church of Rome—they all profess

to take the Bible for their only rule of faith? Are they all Bible-Christians?" The author begs the *question*, in setting out on his *crusade* against this herd of poor Protestants. He gives his own construction of "the church," and then applies it to the case at issue between him and Protestants. If, as he supposes, the church of Christ must, to be true, be under *one visible head*, and in one *visible* fold, then we ask, which one of the many claimants is the true one? for to that we must flock, and believe in it alone. But we deny this. He assumes it without proof. We say, that many of these sects mentioned by him are very corrupt. But not like him do we class Episcopalians, and Puritans, and Independents, and Moravians, and Methodists, and Presbyterians, &c.—with Shakers, and Jumpers, Socinians, &c. We say that the church of Christ is visible, is *catholic*, is universal, and consists of all those throughout the world, that profess the true religion, together with their children. Whereas, the papists hold, in addition to this, that it must all be under one visible, human head—and that that head is the Pope. "*We owe an entire obedience to his decrees and orders, in all things relating to religion.*" (Bishop Hay's Abridged Christian Doct., page 31.)

Now, it is quite apparent, even admitting this definition to be just, that the early churches, (as stated above,) could not have had such a *head.* The church at Jerusalem, was a true church. Who was its head? Not Peter. Though Peter mingled with the Apostles, *Paul* had to withstand him to the face; and he put down his error and set him right!—see Galatians, ii. 11. Rome had yet no church, and of course no head. Then the church at Jerusalem, the primitive and apostolical, was not a true church: and yet it is called by the fathers, the "*Mother-Church;* and the *Mother* of all the churches."

It is also clear from indisputable facts, that no universal, earthly head was acknowledged, until several ages after the days of the Apostles.—Of course, according to the definition, there was no true church during this time.

Now, the scriptures speak of Christ as the head of his church, and the only head.—"We are to call no man Master, or Lord; for we are all brethren." There is one fold, and one Shepherd; and that is Christ. There are under-shepherds, but they are many—*not one.* Peter speaks of himself as *one* of the under-shepherds, holding office under the Chief-Shepherd; and the flock of God he represents as one, in and under God alone. We, as Christians, hold, that there is such unity in the church as Christ prayed for in the 17th chapter of John: we suppose all his people, *though not of* this or that particular fold, have one sheep-fold, and one Shepherd, in essential things—that they are one in spirit, one in fundamental faith, one in union by faith, (spiritual union,) to a common, but that a *divine* head—one in having a common father, a common image of that father, and a common, eternal home. But of a union that may be called politico-religious—under a *Pope*, a vicegerent of God, there is no mention in the word of God: no direction as to the founding of the Christian church after such a model; and it did not begin to be claimed by any man, or any church, until ages after the resurrection of our Lord. And yet the early churches, at Jerusalem, Antioch, and in Asia generally, also in divers parts of Europe, were primitive, were model, yea, in certain respects, mother-churches!

The fathers also make it a spiritual union alone.—Tertullian says, (in his Praescript, chap. 20.) "Therefore, such, and so many

churches, are but the same with the first Apostolical one, from which all are derived; thus they become all first—all Apostolical—whilst they maintain the same unity; whilst there are, a *communion of peace, names of brotherhood, and contributions of hospitality among them; the rights of which are kept up by no other means* (no inquisition here) *but the one tradition of the same mystery.*"

Clemens Alexandrinus says,—(Strom. vii. p. 549.) "The ancient and Catholic church, doth unite and combine altogether, all those who are before ordained, whom God hath predestinated, as knowing that they would be just persons, before the foundation of the world:"—and again, "The church is a people gathered together out of Jews and Gentiles, into one faith, by the giving of the testaments, fitted into unity of faith."

So do the fathers at large agree, that it is a spiritual and not a temporal and visible union: the union of principle and love, not forced uniformity, and a surrendered conscience, to believe whatever others dictate.

But still farther—if the union claimed by the Roman church, be a test of the true church, then she has lacked it, egregiously herself. In reference to *degree* of unity, I appeal to matters of fact when I say, that the Greek church, which is at least as pure as the church of Rome, has been *less divided* than the church of Rome; and it is no less true of the Ethiopic churches than of the Greek. In the bosom of the church of Rome, what frequent, and great divisions have there been? About nine Popes, one after another, in the 10th century, may afford a specimen. Stephen repealed the decrees of Formosus; and even took up his dead body, cut off two fingers of his right hand in derision and rage, and buried him again.—Then Romanus, Theodorus 2d, and John 10th, *confirmed* the decrees of Formosus, reversing, of course, those of Stephen. Then Sergius, who disannulled their acts in turn, took up the body of Formosus, cut off his head, and threw his body into the Tiber! Now, is this unity? and who was the true Pope? who was right, and who is to be followed?

Pope Urban and Pope Clement had a civil war; fought many battles, and slew many thousands—fighting for *peace!* Clement the 5th reversed the acts of Boniface 8th. Benedict reversed the acts of the same Boniface; and *he* all the decrees of Calestinus—and John 2d, the decrees of Gregory 10th.—Here let the definition already given, be borne in mind, viz. "that we owe *entire obedience to the decrees and orders of the Pope, in all things relating to religion;*" and let it also be remembered that the Jesuits contend that the decrees of the Popes agree one with another. But still farther—*there were once three Popes at the same time*—and if we are not mistaken, a *woman* was once Pope! And the *question* is not settled among themselves, whether the Pope shall be subject to the councils, or the councils to the Pope. The councils of Basle and Constance decreed the former; and their decisions were afterwards reversed, by other councils.

This becomes the more clear, when this disunion is seen to relate to the most important points of order and doctrine—as, for example, to the question whether the Pope or general council be head; to divorce; to the marks of the true church; the *nature of Christ*, &c. &c. &c.

And who has not heard of the bitter contests of the *Scotists* and Thomists—of the Dominicans and Franciscans, and their fearful conflicts, terminating in burning *four* of the former for heresy, at Berne? Did not the spirit of party, again and again, rend and agitate the

church, setting Pope against Pope, and Council against Council? Ask Pascal, a papal writer, for the spirit of sects, and party, in the heart of theological literature, among the churchmen of his day—(See his Provincial Letters.) Even Bellarmine himself, the great Oracle of Popery, says, (Chap. x. book 4. De Ecclas.) "An hundred several sects are sprung up among us!"

And is it indeed so, that our author can be acquainted with these facts and yet talk about *their* unity, and *our* want of it? We deprecate disunion, but it is not *confined* to us. We deprecate disunion; but we could not bring it to an end by force, or by closing the Bible on the people, in order to secure implicit faith in man's dictations. We deprecate disunion;—and we do from the heart believe that among those who *think* or *know* any thing of the *Bible*, there has been as much disunion in the Roman church as the Reformed.

There are *two other* leading points of remark in the strictures of our author, which he presses with some earnestness against Protestants. One is the great numbers of the Roman church; the other, the persecuting spirit of Protestants.

As to the former it is surely no argument for a system of religion that it is popular. If it weights at all, it would seem to be in the other scale; for we know that our Master was not *popular*, nor his family of *followers* large—and he has prepared us to expect the aversion and even persecution of men, in holding and living the *truth as it is in Jesus*. And if numbers are arguments, the heathen may well exult alike over Protestant and Papist; for to this day of the world's history, they have on their side an overwhelming majority. It may, however, not be unworthy of notice, that in every kingdom on earth, where the papacy has been established, it is now on the *wane;* and also, that in those nations most remarkable for diffusive intelligence, for the love of knowledge, and the enjoyment of liberty, Protestants are most numerous—nay, commonly, we think, those blessings are in the *ratio* of Protestant population and influence. So that if there be argument in such facts, it is certainly not most favourable to the cause of Romanism.

And now in relation to the other point, viz. *the spirit of persecution*, it is with surprise, and pleasure too, that we find our friend using such language. It is pleasing, because it is the very genius of the Protestant system to abhor a persecuting spirit; and surely we shall unite with him to disclaim and to oppose it: and it is surprising, because it is the very *genius of Romanism to persecute, where it has the power!*

But having, thus far, endeavoured to meet and rebut, the arguments of the author, we shall proceed now to state a few of our *objections* to his system; and, as among these will be presented this very subject of persecution, he may in it find our more enlarged reply to the charge against Protestants, of a persecuting spirit. Having endeavoured, with a good conscience, and as fully as our time and space allowed, to meet the objections urged by the author of the strictures, we do expect in return, the same spirit.

The first, and an insuperable *objection* in our view, to the system of the papacy is,—the church of Rome's liberties with the word of God. It is a well-known fact, that the church of Christ did, for several ages after his resurrection, with *the church at Rome*, reject, unanimously, the Apocrypha, as no part of the word of God. Origen, Athanasius, Hilary, Cyril of Jerusalem, and the other orthodox writers, who have given catalogues of the canonical books of scripture, concur throughout, in *rejecting* these

books as spurious. And how striking is the fact, that from these books come the authority for the doctrines of purgatory, prayers for the dead, &c. &c. With such additions, it is plain that there is another scripture; and proof may be gotten thus for *any doctrine.*

We object also to *the traditions* of the church of Rome: that is, certain doctrines, precepts, and usages of the church of Rome, *not* written in the word of God.—These, says Bellarmine, and even the Council of Trent, if decreed by councils, and judged Apostolical by the church, *are of equal authority with the writings of the Apostles!*

Now we object to this, as coming directly in the face of that awful sanction mentioned in the 22d chap. of Revelations, verse 18.—We think it the fertile source of corruption both in doctrine and life—that it is rebellion against God, and applies to the Pope of Rome the passage in 2 Thess. 3d chap. from ver. 3, to 11. It is usurpation of the rights of God; even dictating what is God's word to man, and his will concerning him, and teaching for his commandments, their vain traditions! We deny that there is the least authority for it in the word of God, and do call for a candid reply to the objection.

We object to the use, in particular, which has been made of the Decalogue. It is a fact which cannot be denied, that where it will be tolerated by the community, one of the commandments, *that against images*, has been garbled, mutilated, and even abridged and dropped. And as this has been denied, we refer to our proof.

The Council of Trent itself gives *four words alone of the 2d commandment*, and terminates with a very *significant et cætera.*

The version used in the highlands of Scotland, and by authority, has it thus arranged:—the 1st commandment stops at the words —"no strange gods before me;" and then comes the saving et cætera. The 2d commandment is thus put down:—"the 2d commandment is, thou shalt not take the name of the Lord thy God in vain;"—so the whole of the real 2d is left out. The reason may easily be divined by one who looks around the walls of a cathedral at the image-worship there enshrined, and supported by the authority of the church.

Again, the version used in Ireland, *entirely omits the second commandment!*

The Doway Catechism is wiser, as it had to circulate among the free, bold, faithful, and enlightened Protestants of another sky.—It gives all the verses, but palpably perverts the scripture by a mistranslation, viz: "*thou shalt not adore nor worship*" graven images; whereas the true translation is, "*thou shalt not bow down thyself to them nor serve them.*" This latter forbids entirely *kneeling* to them, and worshipping *before* them, as well as *worshipping them.* The reason then of the charge, is very plain.

Again, we object to the withholding of the scriptures from the people, even after they have corrupted their blessed pages, by additions and alterations. We ask here what an American Romanist would say as to the *right* to read the scripture. Suppose he says, as the author of the strictures does, that this is *a false charge!* very well: If he, from the heart, thinks that he has the right, what becomes of the obligation to obey the decrees of councils and Popes? By them it appears that *no man in any country has the right to read the Scriptures without permission from his Priest—and the Priest is the judge of his fitness to read them;* and if he read *them without permission, he shall not receive absolution*

of sin, until he has first delivered up his Bible! But we refer to the proof,—see the 4th rule of Index. lib. prob. issued by Pope Pius IV., by order of the Council of Trent.

"Since it is manifest by experience, that if the holy Bible be promiscuously permitted in the vulgar tongue, by reason of the rashness of men, more loss than profit will thence arise—in this matter let the judgment of the Bishop, or *Inquisition*, be stood to—*that with the advice of the parish-priest, or confessor, they may grant the reading of the Bible in the vulgar tongue, and translated by Catholic authors, to such as they shall understand receive no hurt by such reading—but increase of faith and piety; which faculty let them have in writing. But he that without such faculty, shall presume to read or to have the Bible, he may not receive absolution of his sins, except he first deliver up his Bible to the ordinary.*" *Now here is infallible law*, (as Papists say,) *that is, a decree of the great Council, seconded, and issued by the Pope. It is standing, binding law. What is it? Why*, (1st,) *no layman has a right to read the Bible without permission in writing from a priest.* (2d.) *And then no Bible not translated by a Roman Catholic.* (3d.) *The priest is the exclusive judge of the question whether or not he is fit to read the Roman translation—and he must submit his conscience to the priest's opinion, as to the great christian duty of searching the scriptures.* (4th.) *If he violates this law, he cannot get absolution of sin, until he delivers up his Bible*—that is, for the time, he is under the curse of unpardoned sin. (5th.) Again, from this it appears that God's word will *injure* the *great body* of men, if they read it. (6th.) And this rule is binding now, on all, as well American as other Roman Catholics.

We might go on to multiply quotations and superadd proofs of the truth of the position taken above. But in view of these facts, we ask the author of the strictures to explain to us these divers inconsistencies.

(*To be continued.*)

From "The Standard," (Cincinnati).

AN APPEAL ON THE SUBJECT OF CHOLERA.

It has pleased God, whose judgments are unsearchable, to permit pestilence to reach our shores. The dark wing of the destroying angel, whose sword has smitten the nations of Asia and Europe, now shadows our own threshold. It is too probable that all precautions will be ineffectual to prevent the ravages of this subtle and mortal foe. If Providence has let loose the elements of destruction to chastise the nations for their iniquities, and has seen that America too needs the scourge, we can no more stay his hand, than the blades of grass can arrest the scythe that sweeps them from their parent sod.

It is superfluous to describe the fearful nature and rapid progress of the Asiatick Cholera. Suffice it to say, that though its destruction is not so awfully sweeping in temperate climates as in the hotter regions of the east, and though the intemperate and the vicious are especially marked out as its victims, yet it has, in almost every variety of climate, attacked the strongest men, whom it has instantaneously reduced to a state of dreadful weakness and suffering, and who, in less than twelve hours, notwithstanding all the skill of the physicians, have expired. It has spared neither high nor low, neither the wicked nor the good. The brother of an emperor, the conqueror of the Turkish empire, the nobles of Vienna, the missionaries of St. Petersburg and Astra-

chan, the robust young guards of the Russian autocrat, have severally sunk beneath its terrible assault. This distemper, in very many cases, defies the power of medicine: it racks the limbs with violent spasms, stagnates the blood, and renders the living man as cold and powerless as a corpse. It has proved fatal to not far from one-half of the persons seized. Thousands have sunk under it in the principal cities and towns of the European continent; and in one country alone, (Hungary,) one hundred and fifty-one thousand seven hundred and twenty-four persons died of the Cholera, besides 32,957 left under medical care at the date of the official report.

What, then, under these circumstances, becomes the duty of every rational creature? To await in cool indifference the wave that may hurry him into eternity? To put off all consideration till he feels the cold hand of death upon him? To leave his affairs unsettled, his soul unprepared? Are these the dictates of reason? or does it not rather prescribe that we should humble ourselves under the mighty hand of God, inquire the reasons of his terrible judgments, and consider how each one of us should answer the voice that speaks to us in such awful accents?

To him who humbly listens to the voice of Providence, this dispensation proclaims, as with the tongue of an angel, the warning of the scriptures—"Prepare to meet thy God!" This solemn admonition may be distinctly heard sounding from the desolated cities of the old world. Let us not imitate the madness of that wicked race who, imbruted by sensual pleasures and worldly cares, despised the warning of the patriarch, "when once the long-suffering of God waited in the days of Noah;" but let us rather copy the humiliation and penitent prayer of Nineveh; let us "cry mightily unto God;" let us "turn every one from his evil way"—"who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

It may be that the Lord will have respect to the fervent prayers of the American churches, and "say to the angel that destroys the people, It is enough; stay now thine hand." Yet let their prayers be offered up in the submissive spirit of "the father of the faithful," when, interceding for the deliverance of Sodom, he said, "Shall not the Judge of all the earth do right?"

If our all-wise judge have some great end to answer by suffering this disease to ravage our own, as well as other lands—if he be "willing to show his wrath, and make his power known," so that "men may speak of the might of his terrible acts, and declare his greatness"—if he be resolved to correct his own people for their lukewarmness, and to quicken them to repentance, watchfulness, and new obedience—if he have determined to awaken the thoughtless, to astound and convince the infidel, to terrify the voluptuary, to humble the proud, to inflict vengeance on the rebellious, to draw the attention of the grovelling worldling from his sticks and straws, and to manifest to the whole world of practical Atheists, to all who live to themselves and the things of time, as if there were no God and no eternity, to all governments, nations, and powers, that "*Verily he is a God that judgeth in the earth;*" then, O my countrymen! be not disobedient to the heavenly voice and vision; bow in submission to the chastisements of the Almighty, repent and seek pardon and salvation whilst they may be found.

Many and awful are the national sins that may have drawn down upon us this visitation. The highest privileges ever granted to a

people have been by multitudes neglected and scorned. Obscene impurities, drunkenness, profaneness, and infidelity, prevail among us to a fearful extent. Iniquity runs down our streets like a river. "The Sabbath of the Lord" is profaned by many among all classes of the people—from those highest in authority to the most abject in servitude—from the man of wealth to the beggar. Many, even of those who most need the comforts of religion, have insolently cast off its authority. Are not *these* causes of deep humiliation and self-abasement? and should not these sins be repented of and forsaken?

Let every man now act as though the gates of eternity were open before him. It is, indeed, gross infatuation to act otherwise at any period of our life, seeing that we "dwell in houses of clay"—frail, tottering tenements, "whose foundation is in the dust." The strongest and most secure may say, "There is but a step betwixt me and death." But if watchfulness and preparation are necessary at every period of our existence, there is, in such a crisis as the present, when "God is carrying men away as with a flood," a more direct and solemn warning of Providence to prepare to stand at the judgment seat of Christ. None may disobey the summons to this tribunal. It is authoritative as the word that called up the universe out of nothing. Each one of us must hear it, and must obey. Each for himself must answer at the bar of the Omniscient for the deeds done in the body. Let me then address a few words of earnest counsel to two classes of persons.

TO THE UNPREPARED.

Unprepared! Is it possible? When death is daily seizing on his prey all around you—your friends, your acquaintance—the young and the aged, the robust and the sickly; and when you are as certain of his ravages as if you saw him in the visible form of a monster, prowling for and devouring his victims! *Unprepared!* at this period—when a new form of disease, more terrifick than any hitherto known in this country, has actually reached our shores, and may very soon commence its fatal ravages in our own houses! *Unprepared!* For what? For some short journey, whence you shall soon return? For an interview with some friend, with whom you have business of no importance?—For attending a trial, for which you are not a party concerned? Nay—but *unprepared* for a journey to that country "from whose bourne no traveller returns!" *Unprepared* to come into the presence of your Maker and your Judge! *Unprepared* to settle the mighty account of the last day! *Unprepared* to stand before the great white throne—to answer for yourself, to plead guilty or not guilty before the "Searcher of hearts"—and to hear the sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you!" which shall thrill the souls of the righteous with immortal joy; or, "Depart, ye cursed, into everlasting fire!" which shall pierce the wicked with unutterable terror and despair!

Unprepared for *these* things! *Unprepared* either to vindicate before Him "whose name is Holy," your claim to eternal life on the ground of your *perfect* obedience to his law, or to offer "a ransom" for your soul, which disobedience has forfeited! The one or the other is necessary. God has "found a ransom;" but have *you* found it? Have you accepted that ransom which divine grace has offered? Have you felt your need of it? Have you come as a ruined, helpless sinner to the cross of Christ, and cast all your dependence on him? If not, he is no ransom for you.

"But," perhaps you say, "It is

too soon. There is time enough left for preparation. I will begin to-morrow—or when my present urgent business is got out of hand—or when the pestilence has reached my own neighbourhood—or when I feel ill myself! I cannot prepare now. I should be laughed at by my companions if I were so soon afraid."

Oh! if you knew the blessedness of that man who has sought and found acceptance with his God, who has closed with the offers of mercy by a Saviour—his "*peace* that passeth all understanding," his joy unspeakable, his rich consolations, his immoveable confidence, his resignation in the concerns of this life, his calm and glorious hope for eternity—or if, on the other hand, you knew the terrors of that precipice over whose brink you are leaning, the horrors of the gulf which yawns below you, the real misery of being unreconciled to God, the emptiness of that world which is your chosen portion, the fierceness of the wrath you are treasuring up for yourself—if you knew these things, you would fly as on the wings of the wind to escape these dangers, and to secure those blessings.

Think not you will repent to-morrow. "Now is the accepted time, now is the day of salvation." If to-day is too soon, to-morrow may be too late. To-morrow you may be in eternity. "Thou fool! this night thy soul shall be required of thee," was the summons to one who counted on years of life and enjoyment. Who can say that you may not be the first victim of the dreaded invader?

In the day when you shall be effectually awakened from your lethargy, either by the fell gripe of the disease upon your vitals, or by the archangel's summons to judgment, you shall hear, in the wildness of your dismay, the withering reproof: "I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction as a whirlwind." Oh! the unspeakable terrors of the vengeance of an insulted God!

The pious Baxter says, "It is the most pitiable sight this world affords, to see an ungodly person dying, and to think of his soul and his hopes departing together. O that careless sinners would be awakened to think of this in time!"

Do you feel some feeble conviction of the danger of your state? Do you feel disposed to cry, "What shall I do to be saved?" The reply of the divine word is, "Believe in the Lord Jesus Christ, and thou shalt be saved!" Hasten, then, to the mercy-seat of Christ; implore grace that you may feel your lost and helpless condition, and fly to him for refuge; pray for the enlightening and renewing influence of the holy spirit; search diligently the word of God, that you may learn the things connected with your peace. Let your first resource and your last, be prayer. This places you at once consciously in the presence of him with whom you have to do; and when the eye of his holiness rests upon you, how will your sight be purged from the films of sin! how will your stubborn pride be humbled! how will your fatal sloth be banished! how will your lusts be abashed and reproved! how will the vanity of earthly things be made apparent! how will the fear of God, which is the beginning of wisdom, grow up in your heart! Then "pray always." Thus resist the tempter. Thus improve to the utmost the portion of life that may be left you. Pray, "God be merciful to me a sinner!" Pray, "So teach me to number my days that I may apply my heart unto wisdom!" May the Lord in his mercy thus dispose you! May he turn you and you shall be turned!

May he pluck you as a brand from the burning!

TO THE PREPARED.

Happy, thrice happy are you! In this life you have a happiness that the world knows not of—a joy and peace in believing, for which no earthly pleasures could form an equivalent; but never does the blessedness of your state appear so conspicuous as when in the view of that which other men dread even to think of—death and eternity. Happy! for you are in the charge of the "Good Shepherd," and "none can pluck you out of his hand." Happy! for your "lamp is full of oil," and you are ready whenever the Bridegroom comes, though the cry should be made at midnight, "to go in with him to the marriage." Happy! for even when your frail bark is tossed on the billows of affliction, you possess that "hope which is an anchor to the soul, both sure and steadfast, entering into that within the veil." Happy! for your house is "built upon a rock," and it shall not fall when the winds blow and the rain beats upon it. Happy! for nothing can "separate you from the love of God, which is in Christ Jesus our Lord—neither death nor life, neither things present nor things to come." Happy! for "when flesh and heart fail, God shall be the strength of your heart and your portion for ever."

Yet, whilst you inhabit a tabernacle of clay, you are subject to infirmities, to unbelief, to lukewarmness, to backsliding. You know too well that you are not delivered from the assaults of sin—that there is "a law in your members warning against the law of your mind"—that your soul still cleaveth to dust, and needs to be quickened according to the divine word—that you sometimes slacken in the race, and grow weary in the fight—that the bright goal of your hopes fades from your bedimmed or averted eyes—that you are therefore left to wander in darkness, to mourn for want of comfort and assurance, and to say, "I shall perish one day by the hand of the enemy."

Listen, then, to the voice of the Son of man, which you recognize in his chastisements and judgments—"I have somewhat against thee, because thou hast left thy first love. Remember from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent." "Be watchful, and strengthen the things which remain, that are ready to die." "As many as I love, I rebuke and chasten; be zealous therefore, and repent." "He that shall endure unto the end the same shall be saved." "Blessed are those servants whom the Lord, when he cometh, shall find watching."

Awake therefore, now, in godly fear, in self-revenge, in vehement desire and zeal; clear yourself from the impurities you have contracted; work a repentance not to be repented of; prepare anew for the heavenly warfare, and put on the whole armour of God. Live up to your privileges; let there be no doubt as to your state; adorn the doctrine of God your Saviour in all things. Live as those who would glorify God in their lives, and attest his goodness in their death. Thus smooth your own dying pillow, not with the delusive comfort of self-righteousness, but with the "peace that passeth all understanding," arising from a strong and simple faith in the blood that cleanseth from all sin.

If the pestilence visit us, shall it not then be seen what Christian faith can do for its subjects? Will it not then become the Christian to set an example of calm courage, of mild resignation, of active self-denying benevolence; and having

shown to others how a Christian should live, may he not teach them how a Christian can die?

But in the meanwhile, what is our duty toward the church of Christ, and toward them that are without? Surely to promote by all the means within our power the increased sanctification of the one, and the conversion of the other. Living then with death and eternity before our eyes, let us boldly invade the territories of Satan, that, by divine grace, we may rescue sinners from his bondage. In our dying hour, and at the day of judgment, we shall never think that we have done too much for Christ and for the souls of men. Be this engraven on our hearts—"He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." "They that turn many to righteousness shall shine as the stars for ever and ever." How infinite a reward for poor defective labours such as ours! How unspeakable a blessedness to be permitted to plant a single jewel in the diadem of that Redeemer who wore a crown of thorns for us!

Review.

LECTURES ON REVIVALS OF RELIGION; *by William B. Sprague, D. D., Pastor of the Second Presbyterian Church in Albany: with an Introductory Essay by Leonard Woods, D. D. Also an Appendix, consisting of Letters from the Reverend Doctors Alexander, Wayland, Dana, Miller, Hyde, Hawes, M'Dowell, Porter, Payson, Proudfit, Neill, Milledoler, Davis, Lord, Humphrey, Day, Green, Waddel, Griffin, and Rev. C. P. M'Ilvaine.*

We believe that no instance can be mentioned in which the divine favour has been bestowed on men, in such a manner as not to have required human circumspection and exertion to prevent its abuse, and fully to realize its benefits. It appears to be the purpose of God, in all his merciful dispensations toward our fallen race, never to supersede the necessity of the vigorous action of our own powers, in order to avail ourselves extensively of the proffered good, and even to prevent what might have been good of the highest order, from becoming evil of the most malignant kind. Revivals of religion follow this general law of the divine benevolence. They are the production of the special influence of the Holy Spirit; and after the gift of the Saviour and the Bible, are the richest blessings that the Father of mercies confers on our sin-ruined race. Yet these blessings may be so abused and perverted as to give rise to incalculable evil, and instead of continuing to promote the salvation of souls, may be the occasion of deceiving multitudes to their eternal undoing, and of originating prejudices against the gospel which shall create indifference to all religion, and even favour the cause of open and avowed infidelity—The corruption of the best things commonly produces the worst.

It seems to have been an error into which many in past ages have fallen, and under the influence of which many still think and act, that in a work which is appropriately that of the Spirit of truth, no danger of abuse is to be apprehended—That without any care or vigilance on the part of those who are the favoured subjects of the

Spirit's operations, all will go right; that the blessed and almighty Agent will certainly and effectually keep them from error and mistake; and that all they have to do is to indulge their feelings, or yield to all the promptings of their minds, now supposed to be under an infallible guidance. It appears that an early example of this mistake occurred in the Christian church; and its correction by an inspired apostle was, doubtless, left on record, for an instructive warning to all succeeding ages. Gifts, strictly miraculous, were grossly abused in the primitive church of Corinth; and the apostle Paul, in rebuking and correcting the abuse, taught that men were to consult their "understanding," and not to act like "children" in the use of their spiritual gifts—that they were to be careful not to conduct their social exercises of religion so as to give occasion to "the unlearned and unbelievers" to say that "they were mad"—that "God is not the author of confusion, but of peace"—that "women were to keep silence in the churches"—and that "all things were to be done to edifying—to be done decently and in order." How lamentably the spirit and design of these inspired injunctions have been disregarded, and what shocking consequences have followed from disregarding them, at various periods of the church, is summarily stated by Dr. Miller, in one of the letters which compose the Appendix of the volume before us. He shows that in two memorable instances, our own country has heretofore partaken largely in the abuse of [illegible]

Now, as it has pleased God recently, and in a remarkable manner, to favour the Presbyterian church in the United States, as well as some other churches, with revivals of religion; and as in certain places and to a certain extent, the former abuses have begun to appear—for there is a wonderful similarity in the excesses that mark fanaticism on such occasions—it was a most laudable enterprise of the author of these lectures, to meet the evil at the threshold, and endeavour to arrest it, before it had reached an extent and acquired a force that might defy all counteraction.

But Dr. Sprague can best explain his own views, in the delivery and publication of his lectures and the accompanying appendix. He does this in his preface, which, as it is short, we shall give entire.

"The following Lectures were delivered during the preceding autumn and winter, to the congregation with which the author is connected, in the ordinary course of his publick ministrations. The grand object at which he has aimed has been, to vindicate and advance the cause of *genuine* revivals of religion; and in doing this, he has endeavoured to distinguish between a genuine revival and a spurious excitement; to defend revivals against the cavils of their opposers; to show the causes which operate to prevent or retard them; to exhibit the agency of God, and the instrumentality of men, by which they are produced and sustained; to guide the inquiring sinner and establish the young convert; to guard against the abuses to which revivals are liable, and to anticipate the glorious results to which they must lead. In the hope that the Lectures may prove a seasonable offering to the American church, at an interesting and critical period, the author has concluded to send them forth through the press; and in doing this, it is a pleasure to him that he is complying with a request from the session and trustees of the church of which he is pastor, as well as acting in accordance with the wishes of several respected and beloved brethren in the ministry, with whom he is more immediately associated.

"In the Appendix the reader will find a series of letters on the same subject, from a number of the most distinguished cler[illegible] in requesting these letters has been twofold—First, to obtain an authentick history of our revivals, in which unhappily we have hitherto been greatly deficient; and, Second, to ascertain the manner in which revivals have been conducted by men whose wisdom, experience, and standing in the church, must at least entitle their opinion

to great consideration. It was originally the author's intention to have republished the well known letters of Doctor Beecher and Mr. Nettleton, written several years ago, in which the same general views which this volume inculcates, are defended with great zeal and ability. But upon examination he finds they are so much identified with the occasion in which they originated, that he thinks it best to omit them. He allows himself to hope that whatever the decision of the publick may be in respect to the Lectures, they will find in the Letters which follow, much authentick and important information; and he doubts not that the testimony on this momentous subject of such a representation from our American church, will not only be gratefully received, but considerately and earnestly pondered. If the volume should, by the blessing of God, be instrumental, even in an humble degree, of promoting such revivals as those for which Edwards, and Dwight, and Nettleton, and a host of others, both among the living and the dead, have counted it an honour to labour, the best wish of the author of the Lectures, and no doubt of the writers of the Letters also, will be answered.

"*Albany, May* 1, 1832."

The lectures, as they appear in this volume, are preceded by an "Introductory Essay by the Rev. Leonard Woods, D. D., Professor of Christian Theology in the Theological Seminary, Andover, Massachusetts." Dr. Woods, speaking of the author of the lectures, says—"As he has requested me to make a few remarks introductory to the lectures, and as I have no reason to believe that they can be raised in the publick esteem by any recommendation from me, I shall direct my remarks to a point of great practical importance, and shall endeavour to show, as clearly as possible, that *in the whole business of examining ourselves, and judging of religious character, we should make the word of God our rule.* The rule is equally proper [illegible] others. Dr. Woods' purpose, as here announced, he has executed with the perspicuity and pertinence, and with that amiable and benignant spirit, which distinguish his former publications. After showing, generally, the importance of examining our own religious exercises, and judging of those of others, by the word of God, as the only proper and unerring test, and pointing out in what manner this important duty should be performed, he gives his remarks a strong bearing on one of the topicks discussed in the lectures—the importance of taking some time, and using much care, to ascertain the spiritual state of those who profess to have experienced the renewing influences of the Spirit of grace, in a revival of religion, previously to their being admitted to the full communion of the church.

The following is the table of contents of this interesting volume —omitting the appendix, the contents of which we think are sufficiently announced in the title-page, as exhibited at the head of this article.

"Lecture I.—Nature of a Revival. Isaiah xlv. 8. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together.

Lecture II.—Defence of Revivals. Acts ii. 13. Others mocking, said, these men are full of new wine.

Lecture III.—Obstacles to Revivals. 1 Corinthians ix. 12. —Lest we should hinder the gospel of Christ.

Lecture IV.—Divine Agency in Revivals. Habakkuk iii. 2. O Lord, revive thy work.

Lecture V.—General Means of Producing and Promoting Revivals. Philippians i. 27. —Striving together for the faith of the gospel.

Lecture VI.—Treatment due to Awakened Sinners. Acts iii. 19. Repent ye, therefore, and be converted.

Lecture VII.—Treatment due to Young Converts. 2 Corinthians xiii. 5. Prove your own selves.

Lecture VIII.—Evils to be Avoided in connexion with Revivals. Romans xiv. [illegible] Let [illegible] then your good be evil spoken of.

Lecture IX.—Results of Revivals. Revelation v. 13. Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever."

An inspection of this table

must satisfy any careful observer, that the subjects of these lectures are highly important, and that they embrace every thing relative to revivals of religion that can be deemed material—We cannot go into an analysis of them at present. As to the treatment of them by Dr. Sprague, we have no hesitation in expressing the most favourable opinion. We think he has done great justice to every topick he has handled. We had a right to expect, and did expect, *much*, from the deliberate and studious attention which we had been told he had given to the deeply interesting concern of religious revivals, as well as from the character of his former publications; and we now say in the simplicity of truth, that our expectations have met with no other disappointment than a very pleasing one—The preacher of whom we thought highly, has done better than we thought he could do; or than we supposed any one would be likely to do, in managing the several difficult and delicate points which are here discussed. This work ought to be extensively circulated, and generally read throughout our country. It is calculated to correct errors of opposite character in regard to revivals of religion; and to teach much, very much, which needs to be taught to very many who are called to take a leading and active part, wherever these glorious manifestations of the grace and power of God are witnessed. We do hope that the salutary influence of this publication will be widely and sensibly felt; both in promoting genuine revivals of religion, and in discountenancing all the measures which tend to change their character, arrest their progress, and render them productive of evil, rather than of good.

Dr. Sprague's book, we are sure, will be much read in Europe. In Britain, the general subject of which he treats has recently excited great attention, and is regarded with deep interest by all the friends of vital piety. They hear much, and the varying and discordant accounts which they receive leave many good men in doubt what estimate to make, of the wonderful appearances of a religious character which are reported to exist in the United States. Discussions are taking place, and publications are sent abroad, some laudatory, some cautionary, and some condemnatory. It is manifest that correct information is needed; and it will be furnished by the volume under review. Here it will be seen what men of sober piety in our country consider as genuine revivals of religion, as contradistinguished from those wild excitements which assume the name, while they are as different from the thing as fanaticism is different from true religion, or darkness from light. It will be perceived that discerning Christians with us regard a real revival of religion as nothing else than the very same conversion of sinners to God, *occurring in numerous instances at a particular time and place*, which all believers in the doctrines of grace have ever held must take place, when additions are made to the number of the truly godly. Generally, hitherto, these conversions have not occurred in a multitude at the same time; but now one and then another has been brought into the kingdom of God—in some places and congregations more rapidly, and in others more slowly; and often as the blessed effect of early religious instruction and pious parental example. Yet, beside what we read in the New Testament of the day of Pentecost, and the fruits of apostolick ministrations, there have been, in modern times and in European countries, as marvellous displays of divine power and mercy, in sudden and numerous

conversions, as any that have been witnessed in our favoured land—The record of some of these may be seen in Gillies' collections. We have heard of nothing in the United States, equal to what is reported of a single sermon preached in Scotland, by the Rev. John Livingston, by which, as the instrumental cause, five hundred individuals, it was believed, were speedily made the subjects of renewing grace.

Still it is true, that the United States must be regarded as the region of the *frequent* occurrence of these astonishing manifestations of the Holy Spirit's operation—the land, peculiarly and pre-eminently, of religious revivals. What they really are, and how they are here viewed by those who may be considered as competent and disposed to judge rightly, it is of immense importance that the inhabitants of the old world should know correctly. They have learned from us the value of civil liberty; and it will be a still richer blessing, if they derive from us information and animation which shall contribute, under the blessing of God, to the rapid multiplication of the subjects of Christ's spiritual kingdom. The needed information, the work on which we remark will, as we have already said, impart. It will correct errors and recommend truth; and among other beneficial effects, it will be likely to save us from some of the reproach which we might otherwise receive from British criticks, reviewers, pamphleteers, and travellers. It will show that all those extravagancies, for which we have recently been censured and ridiculed, are as much disapproved of and deprecated, by the enlightened friends of revivals here, as by those who make them the objects of their scorn, and us, on their account, the subjects of reproach. In this view of the matter, Dr. Sprague has deserved well of our whole religious community.

The lectures before us are, and were intended to be, chiefly of the didactick kind. They would indeed have lost much of their value, if they had been of a different character. The style in which they appear is well adapted to compositions of this description. It is perspicuous, smooth, chaste, and lively—sometimes, but not often, it rises to animation. Now and then, especially at the close of a lecture, we meet with a short and touching appeal to the hearts and consciences of the hearers. This is all as it should be. There is, however, an *Americanism*, and we believe we may call it a *New Englandism*, which we wish Dr. S. had avoided. He uses the single and unconnected term *Christian*, very frequently, to denote *a renewed and sanctified individual*, as discriminated from one of an opposite character. When a man is converted from sin to holiness, in Dr. S.'s language, he becomes *a Christian*. We readily admit that in the best sense of the word, this is true. But is this the common use of language? We think not—Johnson's definition of the term *Christian* is, "a professor of the religion of Christ." And we know that all the religious denominations who differ from infidels, heathen, Jews, and Mohammedans, are distinctively called Christians. Dr. S. may be assured that his use of this word is a local use. Are we asked what substitute we would recommend? We answer we would connect an adjective with the substantive—We would say a *practical* Christian, a *sincere* Christian, a *devout* Christian, &c. We would also vary the expression, and call renewed individuals *true believers*, *the godly*, *the children of God*, *the truly pious*, &c.; but we confess that we like best of all the term *saint*, which strictly denotes a

sanctified one. This was the term generally used by evangelical writers till lately—We find it frequently in Dr. Witherspoon's works; and we believe it has been sneered out of use by loose and infidel writers. It is the scriptural term, and the vulgar translation of the Bible is among the very best standards of the English language. Let any one open an English concordance, and he will be surprised to see how often the terms *saint* and *saints* are used in the sacred volume, to denote those, and those only, who are sanctified by the Holy Spirit.

Dr. S. also puts the unconnected term *sinners*, in contrast with *Christians*. This too is a local use. Christians themselves are still *sinners*, and often confess themselves to be such. We would say *impenitent* sinners, *unconverted* sinners, *thoughtless* sinners, *careless* sinners, &c. The contrast between *saints* and *sinners*, was often used by the old writers, and as *good use* is the law of language, this form of speech seemed to be legitimated; but the contrast between *Christians and sinners* is not yet legitimated. We do not recollect to have ever met with it in an English writer, and but rarely in any speaker or writer out of the eastern section of our country, or one who had received his education or formed his habits there. Far be it from us to speak lightly of the literature of New England—it is the most intellectual section of the American union. But its localities of speech should be avoided in writing, as well as those of other portions of our country—Their *best good*, we hope will never come into general use. But enough of verbal criticism, after recommending to our younger clerical brethren to read an essay of Foster, on the propriety of avoiding in composition, all modes of expression which, from their local or technical use, cannot be readily or fully understood, beyond the circle in which they have become familiar.

We have, as yet, said little of the letters, which compose the Appendix to Dr. S.'s lectures; and as one of them was written by the present writer, perhaps some may think that he ought to have said nothing, either of the lectures or the appendix. Let the reader then be assured, that there has been no concert between the reviewer and Dr. Sprague. When, at his request, we furnished him with a letter for his appendix, we had never seen a word of his lectures, and knew nothing of their number or their contents, beyond the general subject and design. Nor has Dr. S. ever given us any intimation that it was his wish that we should review his work, nor have we told him that we should. He will have no knowledge of this review till he sees it in the Christian Advocate—But we recollect that a man may need an apology for his apology, more than for anything else; and not being quite sure that we are not in this predicament at the present moment, we will say no more.

We briefly remark in regard to the letters, that there is a singular coincidence of thought and opinion, both among the writers of them severally, and between all of them united, and the author of the lectures. We have not observed a single position, or suggestion, among them all, that clashes or militates, one with another. Now we do think it is worthy of notice, that more than twenty different men, of six different religious denominations, should write at some length on the same important topick of religion, no one knowing what another has written—and that when all their productions are exhibited together, there should be found nothing discordant among them; that while the different writers have each something that

is his own, all should agree in their general views and statements; all should agree in what constitutes a genuine revival; in the manner in which it ought to be conducted; and in the abuses to be guarded against or corrected; all should agree in the unspeakable importance of desiring, cherishing, and promoting true revivals of religion, and in the propriety of deprecating, discountenancing, and as speedily as possible terminating, those spurious excitements which pirate the *name*, while they are not only different from, but deadly hostile to the *reality*. Opinions and views in which so many men, thus circumstanced, entirely harmonize, have a presumption in favour of their justness and conformity with truth, of the strongest kind—a presumption which it is certainly not easy for a candid mind to resist.

Literary and Philosophical Intelligence, etc.

Influenza and *Cholera*.—We well remember the time when we had never heard of such a disease as the Influenza; and that when we did first hear of it in Europe, we had difficulty to find out, with any distinctness, what it was. We believe it was first known as an epidemick in the United States, in 1789. Then we fully learned by experience what it was. Since then, it has appeared and vanished frequently, as every body knows. In like manner, we often heard of the Cholera in Asia, before we could obtain any clear idea of its nature. But like the Influenza, it has, alas! given us recently a full opportunity to learn its true character. Whether, like the Influenza, it is to come and go, for years in succession, remains to be seen. That it will, is our impression. It has done so in Asia, where it originated, as the Influenza also did; and it seems reasonable to believe, that it will do so in Europe and America: And probably when we shall have known it, as long as we have known the Influenza, it will not be more alarming, or more mortal.

It appears from the following summary, and we believe, correct history of the origin and progress of the pestilential Cholera, (which is taken from the National Gazette) that it has been nearly fifteen years in travelling from Jessore, the place of its birth, to the United States. We have no doubt that it will pervade the world; and probably the places which escape in one season, will be visited in another. The afflicting and destroying angel will fully execute his commission.

"The Cholera, since its origination at Jessore, in August, 1817, has extended over more than three-fourths of the population of the world. In that year it occupied a space extending from Silhet on the east to the Sinde on the west, through eleven degrees of longitude; and from Muzzufferpore on the north to Balasore on the south, through nearly five degrees of latitude. Its tendency seemed, therefore, westward. That was the general course also of the armies and internal commerce of British India. In 1818 it extended only three degrees eastward from Jessore, while it reached Bombay to the west, and Deyrah Doon, at the very sources of the Ganges, on the north-west, and Ceylon to the south. In the end of 1818, therefore, —sixteen months after its appearance at Jessore—the Cholera was found 1000 miles to the west and 1000 miles to the south of its point of origination. Its mean rate of progress was therefore 62½ miles per month, or little more than two miles per day. But neither rate nor course was regular. In six weeks after its appearance it had reached a point 400 miles from Jessore, observing a mean rate of 10 miles a day. It did not always affect places in the order of proximity, but overleaping certain points to attack more distant ones, it seemed to retrograde upon the former. Although in process of time every place of note in India had its share of the malady, it seemed to advance most rapidly along the navigable streams, and to prevail most severely in the most unhealthy districts. But it not unfrequently affected a town severely, whilst, without apparent reason for the exemption, another town in the immediate vicinity escaped entirely, or sustained a very slight attack. A remarkable exemplification of this was shown in the immunity of Altona, when the city of Hamburg was affected: and Brooklyn escaped for nearly a whole month, while Cholera exhibited great malignity and diffusiveness in New York.

"In 1819 it made its way southward to Mauritius, nearly 2000 miles from the Peninsula of India, and 20 degrees to the south of the equator. That has been its

extreme southern limit. In the same year it entered Java, at a nearly equal distance from Jessore, in a south-eastern direction; but its progress in the north-west course which in 1818 it had so rapidly taken, was so very slow that it is only in 1821 that we find it in Persia.

"In 1821 it attacked Pekin, 1600 miles to the east and 1000 miles to the north of Jessore. That city is in the latitude nearly of Philadelphia. In the same year it pervaded Persia, reached Muscat and Bahrein in Arabia, and thus in a north-east, north-west, south-east, and south-west direction, the Cholera had extended to a nearly equal distance from the point at which it was first observed.

"In 1823 it was found at Antioch on the Mediterranean and at Astracan on the Caspian, and at the mouth of the Volga. This year was remarkable for the sudden pause and retrogradation of the Cholera. It did not pass beyond Syria in Egypt, nor did it ascend the Volga from Astracan, but disappeared from the whole country between the Persian gulf, the Caspian, and Mediterranean, until the years 1829 and 1830.

"In 1830 having a second time prevailed in Astracan, it ascended the Volga and its tributaries, and in September, of that year, obtained a footing in Moscow.

"Its subsequent progress has been an accelerated one, but as the details are familiar to your readers, I shall not detain them with the recital. Suffice it to say that in 1832 it affected London and Paris, in 1831 Bucharest, Vienna, and Berlin, while the whole country lying between these two lines, has enjoyed entire exemption. The Netherlands, Holland, Bavaria, Saxony, &c., have not yet been affected by a malady which has prevailed on every side of them.

"So various are these countries, both as to character of population and of surface, that we are at a loss to account for the exemption, and confess that in this, as in many other respects, this curious epidemic forbids even a plausible conjecture. "M. K."

ENGLISH REFORM BILL.

As so much has been said about the English Reform Bill, we presume that our readers, now that it has passed, will be glad to know something of its nature. We therefore give the following:—

Abstract of the Reform Bill.—The qualifications for a Borough Elector (not being otherwise entitled) are

1. That he shall be of full age, and not subject to any legal incapacity.

2. That he shall occupy, as owner or tenant, within the borough, a house, warehouse, shop, or other building, being separately, or jointly, with any land under the same landlord, of the clear yearly value of not less than *Ten Pounds.*

3. That he shall occupy such premises for twelve calendar months next, previous to the 31st of July.

4. That he shall be rated to the relief of the poor upon the same premises.

5. That he shall, on or before the 20th of July, have paid all the poor rates and assessed taxes, which shall have become payable from him in respect of such premises, previously to the 6th April.

6. That he shall have *resided* for six calendar months, next previous to 31st July, within the borough, or within seven statute miles thereof.

The occupation may be of different premises, in immediate and continuous succession.

Joint occupiers of premises, in respect of which the above conditions have been complied with, are each entitled to vote, if the clear yearly value of such premises, gives not less than ten pounds for each occupier.

Tenants of premises, the rates of which are payable by the landlords, may claim to be rated, and upon payment of the rates and taxes, will be entitled to vote.

Upon complying with the above conditions, electors will be entitled to vote at any election of members that may take place after the 31st of October, 1832, and before the 1st November, 1833, and so on in successive years, unless the dates are altered by the privy council.

A sufficient number of booths are to be prepared, so that not more than six hundred electors are to poll at any one compartment.

The polling to continue, if required, for two successive days only, for seven hours on the first day, and for eight hours on the second day; but the poll is not, on any account, to be kept open later than four o'clock on the second day.—*Liverpool paper.*

Germany.—The Bergedorf Messenger [*Bergedorfer-Bote*] is a weekly paper, consisting of four quarto pages, edited at Hamburgh, by Mr. Leonhardt. It comprises Theological Disquisitions, Practical Advices, and Religious Intelligence; and it is conducted with marked ability, with candour towards opponents, and with an enlightened attachment to evangelical truth and piety. Amidst the dreadful desolation of the German Protestant churches, from their helpless subjection to secular dominion, and from the flood of false Rationalism which has spread among them, it is a matter of gratitude and encouragement to find, in many places and in various laudable ways, a vigorous stand made on behalf of truth and holiness. It is not among the least important of these instruments of good, that several periodi-

cal works exist, conducted on evangelical principles, and with learning, wisdom, and ability. Besides the *Bergedorf Messenger*,* there are the *Repository of Clerical Correspondence*, by the Rev. C. P. H. Brandt, pastor of Windsbach, in Bavaria, begun about seven years ago, and published weekly; the *Mission Paper* of Calw, Wurtembergh, once a fortnight; the *Lutheran Church Journal*, by Dr. Hengstenberg, begun July 4, 1827, and published twice a week, at Berlin; the *Literary Indicator of Christianity and Theological Science*, by Dr. Tholuck of Halle, every five days, begun with the present year: and there are others, which we know only by seeing them occasionally cited or referred to. At the same time, the periodical literature on the side of the Neologists, Anti-supranaturalists, or Rationalists, is extensive and powerful.

We propose occasionally, as opportunity may be afforded, to translate brief articles from all the works abovementioned. The following is from the *Bergedorf Messenger* for Jan. 21st, 1832.

"Professor E. F. Hopfner, of Leipzig, has published a dissertation to show that the opposition to the gospel in our days is far greater than it was at the time of the Reformaton.

"He supports this thesis on the following grounds.

"1. That Luther found in the minds of men generally, a belief in the Scriptures as the Word of God; a foundation on which he could stand and enjoy firm footing; but this is now wanting.

"2. That Luther had, indeed, many and gross errors to contend against; but not a so-called *Polite Christianity*, [or *Religion*.]

"3. That Luther had, indeed, many and mighty enemies to encounter; but not the poison of circulating libraries, newspapers, and periodical writings of all sorts.

"Is the Professor mistaken? Read his books, and weigh his arguments—intelligent, perspicuous, attractive, brief, and conclusive." J. P. S.

The Niger.—Some singular circumstances are connected with the two great rivers of Africa, the Nile and the Niger. The sources of the Nile were for centuries a geographical mystery, till Bruce discovered them in the last century; and the outlet of the Niger, has been discovered in the last year, by the brothers Richard and John Lander. On the Nile, civilization was carried to a great extent, in a remote antiquity. The wealth and the knowledge of the world was confined to its banks, but it was reserved for a traveller in the eighteenth century to stand by its fountains. The Niger runs through fertile and populous countries: it is the great highway of perhaps a thousand independent states; large cities lie upon its banks; the caravans from the Barbary states approach it; yet two years ago, the very course in which it run, eastward or westward, was a secret. Park followed it, "flowing majestically to the eastward," but the Landers traced its lower part after it had made its turn to the west, to the gulf of Benin, where, by numerous channels, it enters into the Atlantic Ocean.

Until this discovery, some supposed the Niger to be no other than the main branch of the Nile, and others believed that its waters were lost in the sands of a desert, or evaporated from the surface of a wide lake. The ancients did little in the way of discovery. Their only expeditions of discovery were their military campaigns. Few single travellers endured hardships, and braved death in various forms, to gratify a restless curiosity, or bring back tidings of an "undiscovered country." The moderns, however, have left little to be discovered, and when the great problem of the north-west passage shall be solved, there will be no ground for any expeditions but those of conquest. The English not only discover, but colonize. A crowded population at home leads them to draw much of their wealth from distant settlements. They occupy, in every continent, but in Africa the least. The discovery, however, of the outlet of the Niger, will soon be made to advance the wealth of Great Britain. Western Africa is well placed for her commerce, and the establishment of trading posts up the Niger, will enable her to supply the interior of Africa with the goods that now come in the tedious way of caravans from the Barbary cities. The supply of useful and fanciful articles will lead to increased industry in Africa, for exchanges. The most valuable products will be ivory and gold; but cotton and other commodities, manufactured or consumed in Great Britain, may be raised to any extent when they can be sold. The commerce in slaves will be destroyed, and the petty wars, for kidnapping, will cease.

The Landers describe the Niger as offering great variety of scenery. In some places mountains rise abruptly from the banks; in others a fertile country is well cultivated, and towards the sea, the land is so flat, that it is often overflowed.

Various tribes are found in the course of it; some kind, timid, and hospitable; others ferocious and warlike. Numberless large towns and villages were passed by the travellers, and various nations, hardly known to each other, and speaking no common language. The general disposition of the people was gentle and indolent, and the females often shed tears over the

* Bergedorf is a village or small town, near Hamburgh.

sufferings of the travellers. The religion is that kind of idolatry which is called Fetishism, though Mohammedanism is gradually encroaching on it. The Landers had the usual share of the hardships of African travellers, and more than the usual share of dangers. There were several times when it seemed that life, and all trace of the travellers must inevitably be lost, and the reader is for a moment surprised, that they survive to relate the story. —*Boston Courier.*

Religious Intelligence.

In our last number we inserted an acccount of the opening of the 28th anniversary of the British and Foreign Bible Society. Within a few days we have received a copy of THE REPORT made at that meeting. The statement of the facts and circumstances relative to the distribution and circulation of the Bible in France, is full of interest. It stands foremost in the Report; the introduction to which also alludes to facts which the friends of the Bible cause in this country may be glad to know. We take the Report as it stands, and give as much this month as our space will permit—more hereafter—

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In rendering up the trust confided to them at the last Annual Meeting, your Committee are thankful, that while they are under the necessity of adverting to a few things of a painful character that have occurred, in the course of their proceedings, they have, at the same time, innumerable reasons for feeling and expressing the most lively gratitude to Him whom, in administering the affairs of the Society, it has been, they trust, their humble but sincere desire to serve.

It cannot but be painful to them to state that the decision of the last Annual Meeting to adopt the views contained in the Report, by which the Society was left in its constitution such as it had been from the beginning, did not afford satisfaction to several friends of the Society, who have in consequence requested that the whole subject may be reconsidered. To all such applications your Committee have felt it a solemn duty to reply, that they did not deem it competent to them to re-agitate the matter, but that it was their duty to administer the affairs of the Society according to the laws, as they received them, and to deliver the Society up, as they now do, into the hands of the subscribers, without alteration.

It cannot but be painful to them to report that their conduct in this particular has occasioned some to withdraw from the Society altogether, and that a breach has thus been made, and division, to a certain extent, has spread. Nothing do they more unfeignedly desire than the repairing of this breach, and that the past being buried in oblivion, unity may again prevail among all those who have heretofore so harmoniously carried on, in connexion with the Society, the work of distributing the Scriptures.

From the views adopted in the last Annual Report your Committee have seen no reason to depart; though in making such a statement they desire to exercise that moderation which becomes all who are conscious of their own liability to err, and who know how to respect differences of judgment that may unhappily exist. If, on any occasion, in maintaining these views, they have spoken or acted in a manner inconsistent with the profession they have just made, they can only express their regret for having unintentionally wounded the feelings of any of the friends of the Society.

Your Committee cannot omit to acknowledge their gratitude to Him who maketh men to be of one

mind in a house, that among themselves a unanimity of feeling has prevailed, and that their proceedings through the year have been conducted in a spirit of love.

They cannot pass over all allusion to the valuable support they have derived from the concurrence of sentiment which has been expressed on the part of so many of the Committees of the Auxiliary and Branch Societies and Associations. Several of the communications which they have received have been the result of proceedings at public meetings, while in other cases the subject has been discussed in special committees, convened for the purpose, and attended more numerously than usual.

Your Committee would also express their gratitude for having been enabled to adhere to the example and practice of all preceding Committees, in abstaining from entering, as a Committee, into controversy. They have, on the other hand, to record with thankfulness, that a greater number of friends have voluntarily, and on their own responsibility, defended the Society, than ever appeared on any former occasion.

A debt of gratitude is also due to those friends of the Society, whether the authors themselves, or others, by whose private contributions the expense has been borne of the publications to which allusion has thus been made,—an expense, your Committee have been informed, exceeding £1000.

Less than the preceding remarks your Committee could not offer, with reference to the events that have occurred, familiar to all.—They would now only further intimate that the openings for the diffusion of the Scriptures have been usually numerous and interesting; and that with the exception of legacies which have fallen in, there has been an increase in the funds of the Society. Well may they, therefore, after such a review, enter upon the detail of their proceedings in a spirit of thanksgiving to Him, who has still, they humbly trust, deigned to use the Society as an instrument in his own hand for promoting His kingdom and glory.

France.—The proceedings of your Agent, Professor Kieffer, have been of a peculiarly interesting character. Your Committee have been called upon to provide for the depôt under his care the following supplies:—

De Sacy's Bible . . .	8,000
——— Testament .	145,000
Ostervald's Bible . . .	5,000
Martin's Bible . . .	5,000
Pocket edition . . .	8,000
Ostervald's Testament .	10,000
Four Select Books . .	5,000
In all .	186,000

The accounts of Professor Kieffer are regularly audited, and your Committee feel called upon publickly to express their obligations to those gentlemen who kindly undertake the office become now so laborious. His issues of books are likewise regularly verified every quarter, though an exception has occurred in the last. The cause of the exception will be seen in the following letter:—

"These accounts ought to have been examined and certified by the auditors, and the warehouse ought also to have been inspected by them; but in the present melancholy state of this city, I could not summon up courage to request the auditors to spend three or four hours in the warehouse, which is exceedingly cold and damp, and that too at a moment when taking the least cold is enough to bring on the cholera, and even death itself. I would therefore hope that the Committee will be disposed to excuse me for having omitted for this once to adhere to the general custom.

"The number of books distributed during that quarter has amounted to 60,879 copies, being 10,000 more than in the preceding quarter; and the total of books issued between the 1st April, 1831, and the 31st March, 1832, is 176,139 copies of Bibles and Testaments.

"Let us hope that the Lord may vouch-

safe his heavenly blessing to this extensive circulation of his holy word, and move the hearts of many sinners, so that they may be converted, and cry out for mercy under the terrible visitations now sent upon them. He alone is our refuge, our hope, and our consolation. The cholera makes cruel ravages in my neighbourhood. The porter of my house is dead, and one of the servants is sick."

The allusion made by your Agent to that visitation which has fallen so heavily on the city of Paris, may well awaken various emotions. What ought not to be the gratitude of our own favoured country, so gently dealt with? What ought not to be the gratitude for the favour enjoyed of putting into circulation so large a body of copies of the Scriptures previous to so fearful a visitation?

Many of the above copies have been distributed in Paris itself, through the exertions of the friends who compose your Corresponding Committee in that city, and to whom a renewed expression of gratitude is due on the present occasion. One of them writes:—

"The Bible sales in the streets of Paris go on at a remarkable rate. It is quite an occupation, independently of our usual engagements, to supply these colporteurs, as far as our share is concerned. Every day we have reports of a curious and interesting nature: as our men go up the streets, the people call from their shops, and are quite glad to be able to purchase their volumes. * * * * They find *young men* anxious to possess the Scriptures; they assure me that they scarcely ever pass a corner of a street without placing one or more with the porters who are stationed there. If they are not all rich enough to purchase a two-franc Bible, they agree to lend one to each other till they can spare a sous to have one of their own."

The members of the Corresponding Committee have themselves received from the depôt and issued 20,659 copies in different parts of France, as well as aided Professor Kieffer with their advice in his large distributions.

The schools in numerous directions have required large supplies, which your Committee have not hesitated to afford, under a full conviction that they could not at present be obtained from any other source. Of some of these schools your agent writes:—

"I have been informed by M. D——, teacher at N——, that the rector of the academy of M—— was also willing to introduce the reading of the New Testament into all the schools within the superintendence of his academy. M. D—— has requested to be furnished with a list of all these schools, and the number of pupils attending them. In the course of the week also I received the intelligence that the prefect of the department of L'O—— intended to establish 150 schools for mutual instruction in his department; and that he also was inclined to introduce the reading of the New Testament into them."

(*To be continued.*)

View of Publick Affairs.

EUROPE.

The latest European dates are from France, (Rochelle) of the 1st of July.—Paris papers of the 27th, and Bordeaux of the 29th, of June, have been received. From Britain, the most recent dates are from London of the 27th, and from Liverpool of the 28th, of June, both inclusive.

Britain.—The royal assent was given to the Reform Bill, on the 7th of June, and since that time the British Parliament has been busily occupied on several important subjects. In the House of Lords, at the date of the last accounts, a Bill to abolish the punishment of death in cases of forgery, and some other felonies, was undergoing a warm discussion. The Chancellor, Lord Brougham, was in favour of the measure, and Lord Tenterden, the present Chief Justice of the King's Bench, and Lord Eldon, were against it. In the House of Commons, the state of the Bank of England was under consideration. It appears that complaints against this great national establishment had been made by the country and private banks. A secret committee had been appointed; the governor of the Bank had been heard on one side, and the country bankers were about to be heard on the other. It was expected that a report would be made before the termination of the existing session of Parliament, which was not far

distant. Having settled the business of a Reform in Parliament, so far as England was concerned, the arrangements in regard to Scotland and Ireland were under consideration, and considerable difficulties were found to attend the making out of the details. Mr. O'Connel warmly contended for some points which the ministry were unwilling to concede. In anticipation of a new election, shortly to take place, for members of Parliament, agreeably to the principles and provisions of the Reform Bill, measures were taking with great zeal by the opposing parties, and candidates for seats in Parliament were offering themselves. A spirit of bitter hostility against the Lords who had opposed Reform, was still cherished by the populace; and the Duke of Wellington was assailed by a mob, as he was riding along the streets of London, on the anniversary of the battle of Waterloo, and insulted by hisses and groans, and pelted with mud. The police at length interfered, and escorted him to his residence at Apsley house. What a bubble is popular applause! and how soon are all services forgotten, when the wishes of the multitude are opposed! Sir Walter Scott had returned from Italy, whither he had gone for the recovery of his health, from the effects of a paralytick attack. He had received but little benefit by travelling, and the fatigue induced by haste in his way back, was supposed to have caused a fresh stroke of the palsy, under which he was languishing in London, and not expected to live many days, nor perhaps hours.

The occurrence of the most interest to the British publick, announced by the last advices, is an insult offered to the king, by a disappointed ex-pensioner; supposed to be insane by many, and whose act was certainly that either of a madman or a desperado. It took place at the Ascot races, on which the king, with the most of his royal household, were in attendance. An article in a London paper of the 21st of June, says—"It will be seen that both Houses of Parliament agreed last night, unanimously, on an address to the king, on occasion of a brutal outrage offered to his Majesty's sacred person, at Ascot. If the whole nation could speak its feelings through such a channel, the address would contain one unmixed expression of disgust and horror." The same ardent language is held in a Liverpool paper. We must therefore afford space for the story, though rather long. It is as follows:—

"ATTACK UPON THE KING.—We lament that we are under the necessity of noticing an atrocious outrage committed on the person of his Majesty, at Ascot Heath races, by a ruffian, who, instead of expressing any feeling of regret actually gloried in it. Immediately on the termination of the first race, his Majesty, who was at the window of the Royal Stand, was observed to start; on inquiry it turned out that a stone had been thrown, which had struck his Majesty's hat, fortunately without doing any injury; the stone struck our venerable sovereign on the forehead, just above the rim of the hat, which was fortunately on his head at the time. The sound was so loud, that the moment the stone reached its destination, it was distinctly heard throughout the room. The King was either stunned, or so much astonished at the moment, as to fall back two or three paces, and exclaimed 'My ——! I am hit!' At this instant the same ruffian threw another stone, which struck the wood work of the window, and fell to the ground. Lord Frederick Fitzclarence was close to his Royal Parent, and, taking him by the hand, led him to a chair, inquiring with the utmost agitation, if he were injured? The Queen, Lady Errrol, and all in the room, were equally alarmed and horror-struck. Happily, his Majesty soon relieved their anxiety, and taking off his hat, and placing his hand on the spot where the blow had fallen, declared with a smile that he was unhurt! Providentially, his Majesty's hat preserved him from consequences which might otherwise have been most serious. The first moment of surprise and alarm being over, his Majesty received the affectionate congratulations of the Queen, and those by whom he was surrounded, while the Countess of Errol, (his daughter) burst into an agony of tears, and could with difficulty be persuaded that there was no further danger to be apprehended.

"While this painful scene was exhibited on the Royal Stand, the attention of the populace was directed to what was going on beneath. The ruffian had scarcely thrown the stones (which was the work of a moment) when he was seized by a gentleman, who afterwards proved to be Captain Smith, of the Royal Navy, a resident at Windsor, and by another gentleman named Turner, who had been a witness to the transaction. The Bow street officers, who were on the spot, rushed to their assistance, and Taunton and Gardiner conducted the now passive prisoner to the Magistrate's room under the Stand, contiguous to that of the King, where he was detained in proper custody till the subsequent examination. In little more than three minutes after the occurrence, the King rose from his chair and presented himself at the window. The moment it was seen that his Majesty was unhurt, a simultaneous shout of joy burst from all quarters, which was repeated when the Queen and Lord Fitzclarence presented themselves at the window. Three distinct cheers were then given with such enthusiasm, that the feelings of the populace could not be mistaken; there was a heartiness and sincerity in their expression, which left no doubt of the horror and indignation with which they viewed the dastardly attack."

On examination of this unhappy man it appeared that "He had originally served in the Kangaroo, and lost his leg by an accident on board the Atalanta. He had been admitted a pensioner at Greenwich Hospital, where he had remained eighteen months; but six months back he had misconducted himself towards his wardsman, and had been turned out. From that period, which was in December, he had been without pension or means of support. He petitioned the Lords of the Admiralty for redress, but in vain; he then, on the nineteenth of April last, petitioned the King. This petition he took to Whitehall, and he had reason to believe it had reached the King at Windsor; for it was sent back to the Lords of the Admiralty, and he was again informed, through their Secretary, that his claims could not be recognized; he then became desperate; he had no means of support; and, as he said, 'he might as well be shot or hanged, as remain in such a state.'

"In this feeling it was he came to Ascot, determined to be revenged on the King. He admitted he threw the stone which struck his Majesty, as well as that which followed. He had no accomplices, and acted entirely from his own feelings, and without the suggestion or dictation of any person. He then produced his papers, to show that his story was well founded; and on being reasoned with on the atrocity of his conduct, he said he was sorry for it. His manner was perfectly collected and rational; and he was recognized by some of the Bow street officers as having been before the Magistrates of that establishment for some former misconduct. On examining his head, there was a mark of a wound, which we collected from him had been inflicted by a fall. He was not intoxicated, but he admitted he had been drinking beer, which he purchased with a shilling which had been given to him by a gentleman that morning. He had walked down from London, and had slept in a shed in the neighbourhood of Windsor the preceding night. This was the substance of his own statement.

"Depositions were then taken on the spot by the Clerk of the Magistrates. The man was committed, and the impression was, that his offence might be considered High Treason."

Ireland was still in a very unquiet state; and in Dublin a conflict between the Orangemen and their antagonist party, was feared. The Cholera still existed in Britain, as well as in Ireland; and the last accounts state, that after an abatement, it had revived, with increased violence and malignity, both in London and Dublin. In Liverpool it had proved very mortal, and there had been riotous attempts to prevent patients being carried to the hospitals. It would seem as if it were a part of this calamity, wherever it extends, that the poor and ignorant, who suffer from it the most, should suspect and abuse their best friends—those who are making every effort and sacrifice for their relief.

France.—France is unhappily agitated by political parties, two of which, although of very opposite views, united in endeavouring to produce a revolution in Paris, on occasion of the immense concourse of people collected to pay funeral honours to General Lamarque, on the 6th of July last—each party hoping, as it would appear, to avail itself of the confusion of a revolutionary movement, to obtain the ascendancy, and finally change the government in its own favour. There are in France, five distinct parties. First, the *Carlists*, so denominated from the ex-monarch dethroned two years since. These are no other than royalists of the old school. They would rejoice to see France governed as it was before the revolution of 1789. They still rally under the *White Flag*. 2. *Republicans*, opposed not only to the Carlists, or old royalists, but to the present government, and indeed to every thing short of the democracy which prevailed in France before the usurpation of Buonaparte. Their ensign is the *Red Flag*. 3. The *Juste Milieu*, that is, the *just medium*, between the two parties already mentioned; or, rather, between those who would go too far towards either arbitrary power, or popular licentiousness. They profess to deprecate such royalty as existed under Charles and Louis, and such republicanism as desolated France in the early part of the revolution that overthrew the old monarchy. They call the government which they say they like, a Republican Monarchy. This is the present governing party; and as far as we can judge, it embraces a large majority of the whole nation. *The Tri-coloured flag*, as the national ensign, is adopted by this party, as well as by the two that remain to be mentioned. This is the party which, in connexion with the one next mentioned, produced the revolution of 1830, and formed the present constitution. 4. The *Liberals;* who united with the *Juste Milieu*, in dethroning Charles, and whose members, indeed, were among the most active on the *three great days*. They profess to be satisfied with the present form of government, but are much dissatisfied with its administration. They say, that nearly from the first, the principles on which the government was established and organized, and to the support of which Louis Philip was solemnly pledged, have been, to a great extent, disregarded and violated. General Lafayette may be considered as the head of this party. After the last recess of the Chambers, a number of the Deputies who remained in Paris, drew up, on the 30th of May, what they styled a *Compte-rendu;* that is, a manifesto, or statement to their constituents of their principles, views, and course of action, similar to the letters which

our members of Congress often address to their constituents. It was signed at the time by 41 names, and about a hundred are stated to have been added since. They all unite in the objections, contained in this paper, to the administration of the present government. They think it partakes too much, and indeed deeply, of the same spirit with that which it displaced—leans too much to royalty—did not succour, as it might have done effectually, the oppressed Poles—did not prevent, as it ought to have done, an Austrian influence in Italy—does not act, as it ought to do, independently of the Holy Alliance, but trims, and is indeed subservient to the despots who constitute that alliance—has not sustained, as it should have done, the National Guard, which might have been rendered such as to leave no necessity for so large a number as now exist of troops of the line—has not diminished as much as it might, the publick burden of taxes—has not provided for general instruction as it should have done; and has trammelled the press more than was necessary. These are among the principal items of complaint. It is a bold and decided publication, and it is believed that a great part of the nation are imbued with the sentiments of the Liberals, but not yet prepared for decided action. Eventually, however, it is thought that this party will become dominant; and either new model the government entirely, or make it, as now organized, to conform *practically* to Liberal principles. 5. The *Buonapartists*. If we rightly understand the views and wishes of this party, they are not directed to the new modelling of the government, farther than would be unavoidable in putting a successor to Napoleon, in the place of Louis Philip—the *Buonapartean* in place of the *Orleans* dynasty. They say that Napolean was elected to the sovereignty of France by a vote of the people, and that no such vote has ever placed Louis Philip where he is. Some think that the sudden departure of Joseph Buonaparte for Europe, has been with a reference to the wishes of this party in France. The party, however, we think, is not large. By the way, we were in error—deceived by a positive statement in a European print—in stating, two months since, the death of young Napoleon, the Duke of Reichstadt. The last accounts say that he is not dead, but so ill that his life is despaired of.

As many of our readers do not peruse newspapers a great deal, we have thought the above statement of the parties in France might be gratifying to them, and of some use. The statement will also help to illustrate the nature of the late attempt at revolution in Paris. General Lamarque was a prominent member of the Liberal party, and his name was placed on the *Comte-rendu*, while he was on his death-bed, and unable to write it. Public honours, it was known, were to be bestowed on his funeral, and that an immense concourse of people, and publick functionaries, would be in the procession. In fact, a large part of the population of Paris was present, either as forming part of the procession, or as spectators. The Royalists and Republicans, it is affirmed, and with apparent truth, entered into a combination to attempt on this occasion to overturn the government; and each party hoped that this being done, it would obtain the ascendant in a new organization. They appear to have drawn to their aid a good many Liberals, who were not fully apprized of their design. In pursuance of their plan, and to bring on the wished for crisis, they required the procession to depart from its projected rout, and their requisition was so strongly insisted on, that it was partially complied with, under colour of doing additional honour to the memory and remains of the deceased; but when they demanded that the corpse should be carried to a place which they knew the government would prohibit, and were accordingly refused, they commenced an attack on the military part of the procession. The corpse, however, was carried to the place of its destination, and after two or three speeches, was deposited. Then the multitude, in opposition to his wishes and remonstrances, removed the horses from the carriage of General La Fayette, and drew him to his residence in triumph. They had previousiy endeavoured to make him one of their party, by offering him a crown, or *Bonnet-rouge*, the republican favourite badge; but he indignantly threw it from him. In the mean time, the contest was kept up between the armed insurgents and the governmental troops; and the latter, for a time, had the worst of the fight. But they were reinforced from every quarter, till they amounted ultimately to about 50,000 men, with a powerful train of artillery. The insurgents, however, erected barricades, and fired on the troops from windows and walls, and contended desperately for about 48 hours, when they gave up the contest all at once; and on the 9th, the city became entirely tranquil. The King behaved with great firmness, coolness, and address, through the whole; that is, after he arrived from Versailles, on the evening of the first day of the conflict. He reviewed the troops and was loudly cheered. A proclamation was issued immediately after order was restored, and the city was put under martial law; and, by the advice of a cabinet council, the captured insurgents, and those who were arrested on suspicion of being engaged in the revolutionary attempt, were ordered to be tried, not by a civil tribunal, but by a court martial. This has created new uneasiness—many have refused to answer a question before the courts martial, protesting that the order for trial there is unconstitutional. This has been particularly done by the celebrated Viscount de Chateaubriand, who, with the Duke

de Fitz James, and the amiable Baron Hyde de Neuville, have been arrested on suspicion. How this matter will terminate, remains to be seen—Chateaubriand has published a letter to a printer, containing a statement of his case.

The death of the Prime Minister, Perier, seems to have encouraged all the discontented parties in the Kingdom to make each an effort in its own favour. Among the rest, the Royalists were excited by the Dutchess de Berri, the mother of the heir apparent to the crown after Charles X., to rise in the south and west of France. With the spirit of an infatuated heroine, she went to France, with her son and the marshal Bourmont, the conqueror of Algiers, and excited the Vendeans and Chouans to take arms in her behalf. They did so, and for a short time were partially successful; but they were soon overwhelmed, and are now said to be completely subdued by the troops of the Government. It it stated that the Dutchess is still in France, and likely to be captured. Here again we have been misled, by a positive statement in a European print, that she was actually captured before she landed, and had been sent back to her associates at Holyrood House, in Scotland.

Since the death of M. Casimir Perier, Talleyrand has been called from England to France. The object of this call has been conjectured to be, that he might take the place at the head of the cabinet, vacated by the death of Perier; but this is gainsaid by some of the journals, and they affirm that M. Dupin Ainé, will be appointed Prime Minister by the King. On the whole, France is in a very agitated and critical state; and till her moral state is improved, we have little expectation that she will enjoy permanent tranquillity. Infidelity awfully prevails; yet it is not, as in the days of Jacobinism, disposed to persecute. There is not in the world, we verily believe, another field for the preaching of the gospel, so wide and fair as now exists in France. Britain is sending thither a large number of Bibles, as may be seen in our article of Religious Intelligence. But the living teacher is needed—May the Lord raise up a host of evangelical missionaries among this interesting people; for we are given to understand that foreigners are not acceptable preachers. Their want of a perfect acquaintance with the language of the country is a great disadvantage, and the pride of a very refined and intellectual people leads many to refuse instruction from foreigners. If God intends mercy, as we hope he does, for the present generation of Frenchmen, he can and will provide teachers from among themselves; but every assistance, by pecuniary contributions, and by the sending to them a supply of Bibles and Tracts, ought, as far as possible, to be afforded by those who know the value of the gospel in its purity.

We have so extended our notice of the affairs of Britain and France, as to leave no room for details, in regard to other countries. *Spain and Portugal* remained in much the same situation as was stated in our last number. Don Pedro's expedition was hourly expected to appear, but had not yet appeared, off Lisbon; where Don Miguel had a large army to oppose him, which many believed would, to a great extent, desert him, if his rival should effect a landing. A large British naval force was in the Tagus, and some French ships of war, and one American frigate.—*Russia*, *Austria*, and *Prussia*, were reported to be forming a league, to keep their subjects in subjection, and to prevent the spread of those principles which are unfriendly to their despotick sway.—The affairs of *Belgium* and *Holland* were still unsettled, and remained pretty much as they were at our last report.—The *Turkish Sultan Mahmoud*, had declared the Pacha of Egypt and his son Ibrahim, to be rebels; and was organizing all the force he could muster to take vengeance on them. In the meantime, Ibrahim had vanquished the Sultan's troops in Palestine, and taken the strong fortress of Acre.—In the southern part of our own country, civil war continued in Mexico, and the anti-governmental party and army were said to be likely to prevail. The affairs of the other republicks seemed, on the whole, to be improving. General Santander had reached Colombia in safety, and had been received with great joy. In Brazil we know of no recent change.—In our own country, we need hardly say, that two great topicks absorb the publick mind—the Cholera, and the approaching election of electors of a President of the United States. Of the Cholera we have said all that we have to say, in the preceding pages of our present number.—Except that we made a mistake, in stating last month, that both Houses of Congress had agreed in a resolution to request the President to recommend a day for a national fast. We certainly so understood the statements made in the publick papers at that time. But we deeply regret to find, that the fact was, that the resolution before the House of Representatives, having been modified, so as to recommend a day without the concurrence of the President, was in that state laid on the table—that is, *negatived*, in this courteous form. Alas! the pestilence is not a courteous visitant; and so our whole nation may find, before the visitation terminates. The days recommended by the Governors of the States of New Jersey and Pennsylvania, have been, we believe, observed with much solemnity. Such has certainly been the fact within the sphere of our own observation. As to the election of a President, we have only to say, that our prayer is, that he may be one whom the Omniscient Sovereign of the Universe may see to be best qualified, and best disposed, to promote the welfare of our beloved country.